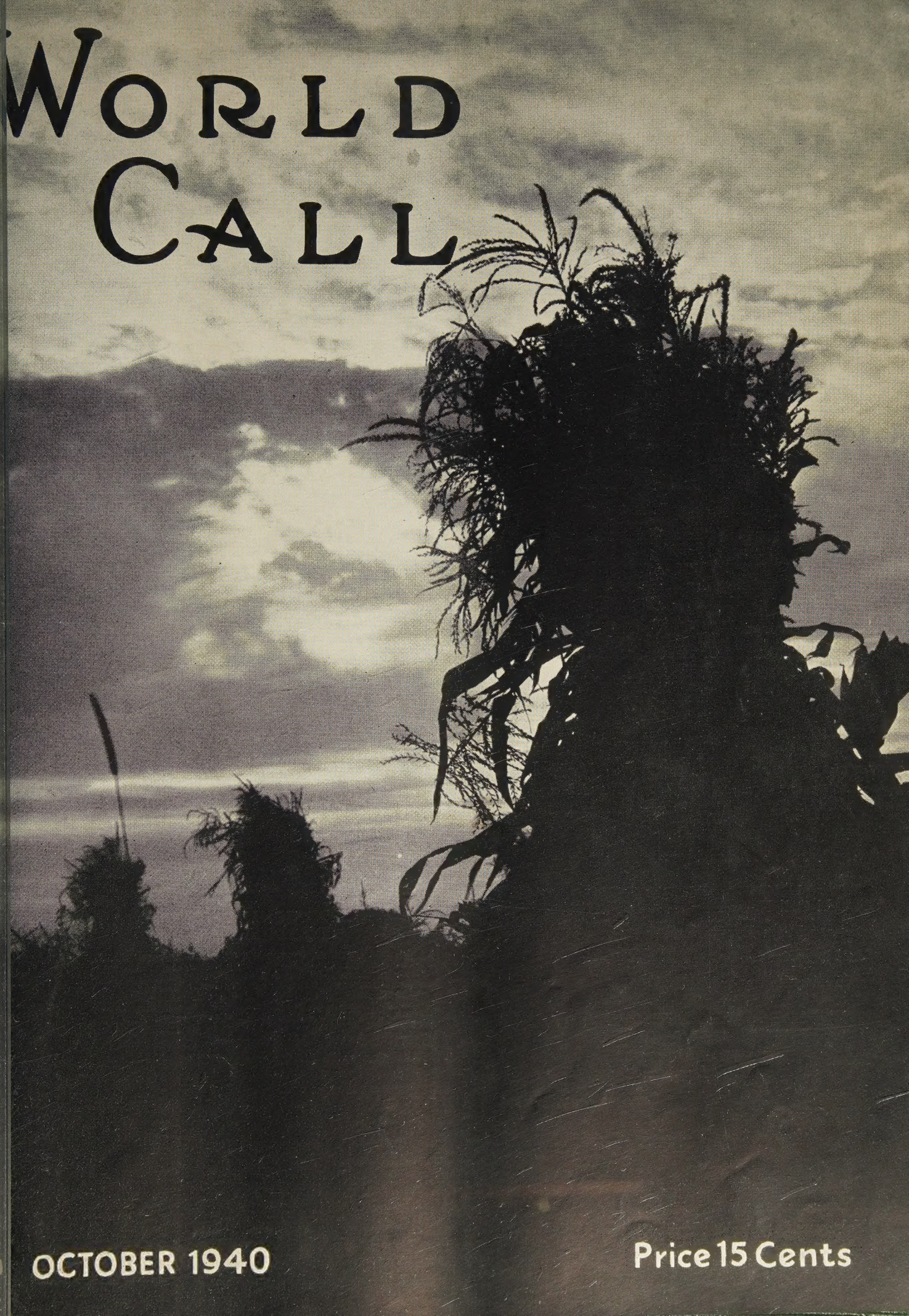
WORLD CALL



OCTOBER 1940

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World Call

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Circulation Corner

Alden Lee Hill, pastor of Highland Park Church, Los Angeles, makes a practice of presenting two gift subscriptions to WORLD CALL on Mother's Day, one to the oldest and one to the youngest mother present.

My first copy of WORLD CALL came. I just love it. I should think it would have a million subscribers. . . . It contains so many interesting and educational articles. A wonderful article by Dr. Combs—if only everyone would heed it!

—MRS. SAM KASPER

Los Angeles, Calif.

Someone asked her how she did it. She said, "I combed the woods." During the month of July, Mrs. G. W. Cox, World Call Secretary of the missionary society of First Christian Church, Nevada, Mo., secured 27 subscriptions to WORLD CALL. Of this number 18 were new and the remaining 9 were renewal subscriptions. Mrs. Cox is another who believes this fine magazine should be in every Christian home. Through her unceasing efforts other subscriptions will soon be added to her list of subscribers.

—MRS. HUBERT COONS.

Nevada, Mo.

LEGION OF HONOR

The Threshold page carries an announcement of unusual interest and importance. Read there the particulars concerning World Call's LEGION OF HONOR. Details will be going to all WORLD CALL Secretaries shortly.

Addition to Honor Roll

Through an oversight our North Hill Church at Spokane, Washington, was not given credit on the Honor Roll for 22 subscriptions sent in. Mrs. T. L. Colbern is the WORLD CALL Secretary. Our apologies!

Changes of address should be received by the eighth of the month preceding issue to be sent to new address. Give both the old and the new address when requesting change.

INTERNATIONAL MAGAZINE FOR DISCIPLES OF CHRIST

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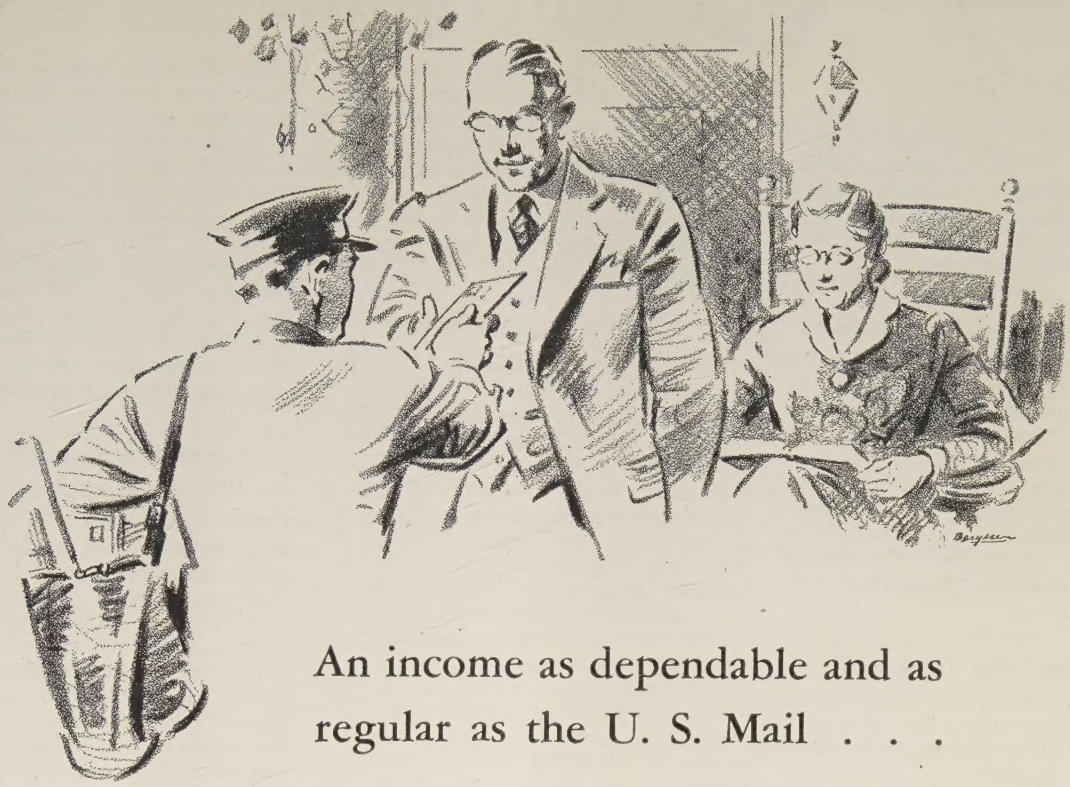

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Alexandria, S. Dakota.

"Thank you for the promptness of the interest checks on my annuity bond. In the more than thirty years since it was issued to me there has never been a miss or delay in the arrival of my interest check and with no taxes, no care, or worry of collections attached to it. There is the satisfaction and joy too in knowing it is working for the upbuilding of Christ's work and will continue to do so after my small efforts have ceased. His blessings upon the work and workers."—A. E. B.

Church Extension Bonds

The annuity rate is determined by the age of the donor, or his survivor, in accordance with the following age schedule:

30-39 years inclusive	3%
40-49 years inclusive	4%
50-59 years inclusive	5%
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Gentlemen: Without obligation to me, please write me and explain fully your annuity plan.

Name.....

Address.....

Date of Birth.....

Survivor's Date of Birth.....

The Threshold

Our Cover

Our October cover is from a photograph by Harold M. Lambert, well-known commercial photographer of Philadelphia. Suggestive of stewardship, it is appropriate for the season and for an issue in which the work of the local church is a major emphasis.

Marriage and the Home

"A Christian View of Marriage" is the title of a new pamphlet just released by the Committee on Marriage and the Home of the Federal Council of Churches. The pamphlet sells at ten cents. Such a statement of the Christian conception of marriage will be welcomed by religious leaders and educators. The pamphlet may be secured from the Federal Council of Churches, 297 Fourth Avenue, New York City.

Dr. Hamilton Honored

World Call readers will be interested in knowing that a former Disciples' missionary at the University of Nanking has recently been appointed chairman of one of the important committees of the American Council of Learned Societies. Professor Clarence H. Hamilton, formerly head of the Department of Philosophy and Psychology at the University of Nanking, and now professor of the History and Philosophy of Religion at the Oberlin Graduate School of Theology, received word during the summer. The executive committee of the Council has asked him to head the Committee on Chinese Studies, which has as its function the review and promotion of basic Sinological studies in the United States. In addition to Professor Hamilton, the committee consists of five other scholars representing institutions doing important work in the field. These are Knight Biggerstaff of Cornell University, Herrlee G. Creel of the University of Chicago, Ferdinand Lessing of the University of California, George A. Kennedy of Yale, and James R. Ware of the Harvard-Yenching Institute at Harvard. In the past the committee has examined projects submitted to it, made recommendations for various grants in aid of study, research and publication, and sponsored or assisted Institutes in Far Eastern Studies in such centers as Harvard, University of California, and the University of Michigan.

National Rural Forum

Under the auspices of the American Country Life Association, announcement is made of a National Rural Forum on the campus of Purdue University, Lafayette, Indiana, from November 6 to 9, 1940. This will be a strictly non-partisan meeting concerned with various topics related to the building of a better rural civilization in the United States. Pastors and other workers in rural churches in Indiana or adjacent states will find it convenient to attend this important conference which usually is held in the East. Registration is $1.00. Programs and other detailed information may be had from the American Country Life Association, 297 Fourth Avenue, New York, N. Y.

Emory Ross Heads Conference

The Foreign Missions Conference of North America has announced the election of Dr. Emory Ross as its new General Secretary. The Foreign Missions Conference is the coordinating body of the various foreign mission boards of the United States and Canada. Through the International Missionary Council it cooperates with similar organizations in other countries. The office of General Secretary of this body is one of the most significant and responsible positions in the Christian world. Dr. Ross is well known in Disciples' circles. He is a graduate of Eureka College, served as a missionary to Africa and has more recently headed the interdenominational work of the Africa Committee and of the American Mission to Lepers.

Chinese Greetings

Attention is called to the very attractive Christmas cards put out by the Church Committee on China Relief—twelve folders for $1.00 complete with envelopes, each bearing a lovely colored reproduction of a Chinese madonna by a Chinese artist, with an inside greeting in both Chinese and English characters.

The card itself makes no appeal for funds, though the address of the committee is carried on the back, in small type. The proceeds of sales will be used for relief work. Send orders to The Church Committee for China Relief, 105 East 22nd Street, New York, N.Y.

Bible Society Emergency

Dr. Robert E. Speer is chairman of a National Sponsoring Committee for the American Bible Society now engaged in raising an emergency fund of $150,000 with which to provide Scriptures for those countries usually supplied by foreign Bible Societies now drastically affected by war.

Three-fourths of the world's missionary supply of the Scriptures has come from the British, the Scottish, the Dutch, the French and other European Bible Societies.

Scriptures are immediately needed for refugees, prisoners of war, for soldiers, for the wounded in hospitals and to maintain the supply to American, British, French and other missions in Asia, Africa, the Near East and Latin America.

Book Answers Labor Questions

How much truth is there to the assertion that there are many communists in the labor movement? Do unions keep their agreements? What's the score on the A.F.L.-C.I.O. controversy? These and many of other pertinent questions are answered in a book *Do You Know Labor?* just published by the National Home Library Foundation. The author is James Myers, the Industrial Secretary of the Federal Council of the Churches of Christ in America.

Do You Know Labor? has grown out of these years of first-hand experience and study by Mr. Myers. It is written to throw light, from that practical experience, on the questions which have been raised as Mr. Myers has spoken in open forums, in the colleges and at church gatherings throughout the country and on which it is clear that church people need and desire factual information.

Some of the other questions considered are: Strikes and how to prevent them. Labor rackets. Union management—cooperation for efficiency. Profit sharing. Labor political action. The closed shop. Negroes and unions. Labor as consumers. Workers' education. The Church and Labor. Other vital matters, also, are treated. Charles A. Beard, the noted historian, calls the book "an important social document."

The book is attractively printed, with board covers. It sells for 50 cents and can be obtained only by mail from the National Home Library Foundation, Washington, D.C.

LEGION OF HONOR

Get ready for a surprise!

World Call has a new streamlined Honor Roll— a LEGION OF HONOR.

How may your church qualify for this LEGION OF HONOR?

By sending in during the calendar year, from January 1, 1940, to December 31, 1940, World Call subscriptions totalling 10% of your church membership.* Details being sent World Call Secretaries in all churches.

Start now, and build for a 10% subscribing church.

Note: For churches having less than 100 members, ten subscriptions will be necessary to qualify.

* Resident membership figures are taken from the 1939 Year Book.

WORLD CALL

George Walker Buckner, Jr.
Editor

Evelyn Honeywell, *Assistant to the Editor*

Mrs. O. S. Murphy, *National World Call Secretary*

Contributing Editors

C. E. Lemmon Mrs. W. F. Rothenburger Edgar DeWitt Jones James A. Crain Harlie L. Smith

VOLUME XXII OCTOBER, 1940 NUMBER 9

The Church In Its World Mission

THROUGHOUT the brotherhood of Disciples of Christ during the year on which we have just entered, the emphasis of concerted study is to be upon "The Church In Its World Mission." This is the theme of the fourth year of the brotherhood's Five Year Program of Advance. It would seem providential that such an emphasis should come in this tragic period in which so much of the world is turning again to the outworn forms of nationalistic appeal. In a period of narrowed vision it is well to sound this call for broadening the horizons of Christian faith. Christianity is above race and nation. Its concern is with humanity. The church that gives itself to such a concern will do more than help build a better world. It will help build a better life within itself. It will maintain a sense of poise and purpose in a world of distraction. Such a church will find new resources within itself and discover anew the resources of God.

Ambassador's Son Is a C. O.

A SPECIAL cable from London to the *New York Times* on September 4 brought the word that John Stafford Cripps, son of Sir Stafford Cripps, British ambassador to Russia, has been exempted from military service by the Conscientious Objectors Tribunal. The Tribunal, as in similar cases, is requiring that Cripps, who is under 30, shall give himself to some approved work of national importance. Under the court's ruling he will continue in agricultural work, in which he is regarded as an expert, and must actually work in the fields as much as two days a week. Young Cripps' opposition to war is absolute. He feels that war is wholly irreconcilable with an acceptance of the fatherhood of God and the brotherhood of man. It gives one a greater respect for British democracy to observe that even under the stress of war, with its inevitable incitement of the mob mind, the leaders most determined in their opposition to Germany are equally determined that Naziism, with its contempt for the rights of the individual, shall not conquer Britain. Word comes not infrequently that, while there are many more conscientious objectors in England than in the last World War, their sincerity is being respected and many of them are playing an important part in the life of the nation. Some are reported to be serving in posts of far greater danger than many who are officially a part of the nation's armed forces.

Peacetime Conscription Passes

WHATEVER one's opinion as to the merits of the case for universal military service, none will deny that the United States has taken a step of almost revolutionary significance in passing the Selective Training and Service Bill in a time of peace. Involved are the plans of young men for their life's work, for marriage and education, though temporary deferment is granted to youths in college before the end of 1940.

Apart from these personal considerations, the entire economic life of the nation is to be tremendously affected by the operation of the act. Preliminary estimates indicated that the cost of the first year of training for the 800,000 young men to be inducted into the service would be a billion dollars. With changes in compensation (which is still all too low in view of the disrupting of the life plans of those involved), and other altered estimates of expense, it is now expected that the first year's cost will be one billion, six hundred million dollars. It is further anticipated that with the 800,000 in training and the augmented army, navy, marine corps, and national guard, the United States' armed forces will mount to two million men. With more millions back of these, producing arms and munitions of all sorts, there can be little doubt but that unemployment will be reduced. Business will hum and an artificial prosperity will be upon us.

THE difficulty with the type of prosperity which is based on arms and armies is that it is exactly the kind that Mr. Hitler and his associates produced—not the kind that raised standards of living and employed people in constructive enterprise, but the kind that was content to trade butter and bread for guns and bayonets. This fake prosperity did not solve Germany's problem. Yet, having embarked upon such an adventure, there was no turning back. To reduce the army and cut down on the vast expenditures of national wealth would have brought unemployment back. The alternative was war, and war came.

So, too, it may unfortunately turn out for America that when people clamor, as clamor they will in a few years for relief from taxation of which we now have only a hint, we shall face the alternatives of turning millions from the armed forces and the arms industry into unemployment lines or of going on regardless of mounting costs.

The decision will be a difficult one to make. Whichever choice is made may be followed by tragic con-

sequences. Or—and this "or" looms all too large—it may be that war will turn out to be the answer. In that case, not even the most sanguine can be very hopeful about the possibility of maintaining the forms of the democracy for which we are so justifiably concerned, or of upholding the economic order after the war in a war-depleted land.

Many who share these fears will confess to a feeling of helplessness about it all. What can be done about it? In our opinion the most important contribution peace-loving, war-abhorring friends of genuine democracy can make, will be to seek to maintain in the community and in the nation the democratic processes which are so important. We refer specifically to the need for a free press and free assembly and free speech. The right to criticize must be upheld. Without criticism democracy cannot endure. Of course, freedom of speech and of the press does not mean freedom from responsibility for what men may write and print and say. It does mean that abuses shall be dealt with by legally constituted courts, and not by bureaucrats of government or military censorship. Linked up with the cause of freedom of expression of opinion is the cause of democracy. Linked up with the ideal of respect for the individual is the heart of the Christian religion.

No Interference In Mexico, Please

WE do not pretend to know all that has been taking place in Mexico in recent weeks and months, though it is likely that our sources of information are far more dependable and less subject to bias than those of a good many voices which profess to speak with authority on the subject. What we do know causes us no little concern—concern both for Mexico itself and for the part which America may unwittingly play in events yet to occur.

Mexico has come to an election year. Until the campaign was well on there were numerous voices insisting that President Cardenas would succeed himself in office, despite the fact that the constitution of the country limits the president to one term of six years. In the face of much insistence that he follow such a course, Cardenas refused. Immediately the people who had citicized him began to predict that the election would be stolen and that Avila Camacho, candidate of the party to which Cardenas belongs, would be "counted in." When, as had been anticipated, Camacho was announced as winner of the election, these same voices began to predict that Almazan, his opponent, would refuse to accept the results. The implication was that there would be rebellion.

It may be that rebellion will come to Mexico. However that may be, several facts stand out more clearly each passing day. One is that, while Almazan had the support of the middle classes in Mexico, the far more numerous rural and labor groups largely supported Camacho; and efforts to stir this mass to rebellion have thus far failed.

Another fact is that with strange unanimity the foreign (largely American) oil interests have shown interest in the campaign of Almazan and seem to be sure that he is going to lead a revolt, a contingency which they contemplate with amazing equanimity.

A third fact is that the Nazi interests in Mexico (opposed by the government) are known to be as certain as the oil interests about the coming revolt and as little disturbed by the possibility. The supposition is that the interest of this group of fifth columnists is simply in stirring up the most possible trouble upon the assumption that they have all to gain and nothing to lose under such circumstances.

A fourth fact is that Almazan, at this writing, is in the United States and is using the protection of this country to issue his pronouncements about the downfall of the government. Likewise a large number of his associates are breathing forth threats from "North of the Border."

Whatever may come in Mexico, the United States cannot afford to do anything to regain for itself its old reputation of concern in "dollar diplomacy." Since the time of Dwight Morrow in Mexico and on through years of the leadership of Mr. Hull in the State Department our reputation has been on a rising plane. To give the slightest encouragement to another policy at this time would be fatal to the principles of genuine Pan-Americanism. Let's insist that the United States keep hands off in Mexico and give no aid to those who would stir up trouble in a friendly nation.

"Orphaned Missions"

REGARDLESS of nationality and church affiliation, the International Missionary Council is endeavoring to rally financial support on behalf of all Christian missions which are in distress because of the war in Europe. While the Council is international in its organization, it recognizes that the major portion of the needed aid must come from America, since practically all other normal sources of support are in some way sufferers from the circumstances of war. During the summer months an urgent appeal for contributions for this cause was issued by the International Convention of Disciples of Christ working through appointed committees and using the facilities of the foreign division of The United Christian Missionary Society. To date the response has been far from encouraging—only about $2,500. In the face of this report there comes word of a special appeal from the British Churches of Christ for us to aid in the emergency in carrying on their work in the fields of India and Siam. We refuse to believe that Disciples of Christ are less generous than members of other communions which have made a more ready and worthy response. Surely the explanation is that the appeal has failed to command our attention to the extent that it deserves. We are convinced that our people will respond and that their response will in no sense interfere with the support of our own work whose claims are more urgent than ever before. The need is real and immediate. To that need we must respond. It is our conviction that the response will come and that it will be worthy.

Communion in Nanking

By HAROLD E. FEY*

WHEN the soul of man is dark, the flash of the white light of God into his consciousness is a miracle he never forgets. A moment before there was nothing. Darkness brooded over the face of the deep. Then suddenly there was this new creation, fresh from the artisan hands of God. It is there—a fact, and the other facts of life have to move over and make room for it.

Things like that happen. Far oftener than we allow ourselves to believe, heaven invades our blacked-out world. We need to train ourselves to follow the flight of these swift arrows of light which course across the midnight of our times, for they carry the promise of better days ahead.

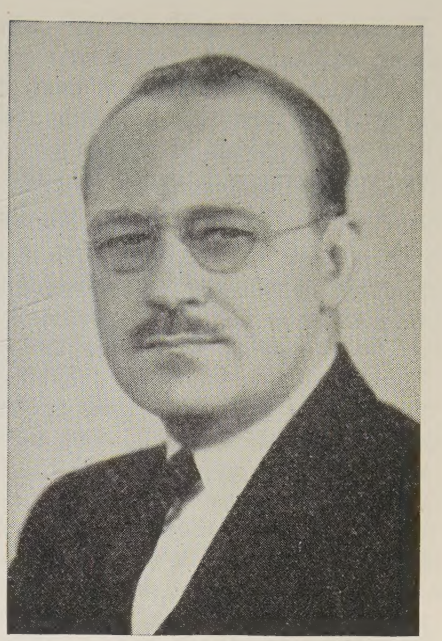
A Miracle of Faith

Not long ago, in the ruined city of Nanking, I saw such a miracle of winged faith. Just when it seemed that neither understanding nor love could give a moment longer, from an ancient and familiar source a quivering shaft of light sped across the darkness of my soul.

I had been in Nanking only a few days. It was my first visit since the city had fallen early in the present war. Although it had been two years since the former capital was burned, everywhere there were fire-scarred ruins. I had seen Nanking a decade before. What a difference! This very morning I had spent hours roving through desolate streets. Here was an empty shell that had been a lovely Y. M. C. A. Now the grass has begun to creep up through the stones in the floors open to the sky. I know that the young men who had made this their center were all dead or in exile far to the west, knowing that if they returned they would be killed.

There was a church, its roofless chapel open to the storms. It had been burned as though it were a pest house instead of a place of healing. Here was a street of sheds where merchants, some of them formerly wealthy, were peddling fire-scarred bits of iron which had been dug out of the debris. Their sheds were set up in the ruins of what had once been great stores which had all been looted and then systematically burned.

Mile after mile of such chaos leaves an impression of devastation which it is impossible to shake off. I had ridden through the countryside, kept fertile by the wise farmers whose skill has been acquired through forty centuries of tilling the same soil. I saw hardly a single set of farm buildings that were not in ruins, and even those that had been rebuilt in part had the cruel scars of fire upon them. Now in this great city, formerly the home of a million souls, hardly a stone was left untouched in its most populous centers. Block after block, mile after mile the catastrophe had ranged, more deadly than an earthquake, as merciless as a raging volcano.



Harold E. Fey

Habitation of Ghosts

I saw a tennis court where dozens of helpless prisoners had been bayoneted. In this green field beside the wall, hundreds of defenseless men had been mowed down by machine guns. In this cluster of buildings a soldier had killed a husband who was trying to protect his family, raped his wife and bayoneted the baby when it cried. Everywhere in that city stories such as these make the whole place a habitation of ghosts. And the opium dens, of which I counted thirteen in one block, flourish openly with official approval.

On this corner a man who was inoffensively walking down the street had met a crowd of laughing soldiers who, without warning, shot him in the face and left him dying in his own blood in the gutter. That whole row of stores has been taken over by the countrymen of the conquerors, the Chinese owners being helpless to keep their own property or to collect a cent either of compensation or of rental.

These four Chinese girls are pictured on the campus of Ginling College in Nanking. Here they were among 10,000 women and girls given refuge by missionaries for four and one-half months. The second girl from the left, fifteen years old, lived outside of Nanking, but upon hearing of the protection offered at Ginling, she disguised herself as old woman with humped back and, carrying a baby in her arms, managed to get to the college compound.

* Field editor of *The Christian Century* and former editor of WORLD CALL, recently returned from a trip to the Orient.

Houses without number I had seen which had simply been expropriated, the owners having been given a few hours to get out, not even being permitted to take their furniture with them as they joined the tens of thousands of people who had been stripped of everything and turned into the street to starve.

Starvation and Humiliation

And they are starving. The conquerors are complaining because so many dead die in the street and they must arrange to bury them. Rice is now four or five times as expensive as it had been before. There is little work to do, and it is recompensed so poorly that it is impossible for most people to get enough to eat. Although rice can be bought for one third its city price a few miles from the wall, the conquerors refuse to permit the missionaries to go out to get it so they can make their meager relief funds go further in feeding the people.

So many people are starving. They have been robbed, killed, beaten, deceived. Their homes have been invaded, their women attacked. The few children who are in schools are having their minds poisoned by teachings that their families know are lies. There is no court in which they can get justice, no matter how greatly life or property suffer. Their own leaders have been driven away. They are as sheep without a shepherd, sheep surrounded by wolves. Everything they have relied on is gone—except the Christian missionaries.

The Missionaries Stayed On

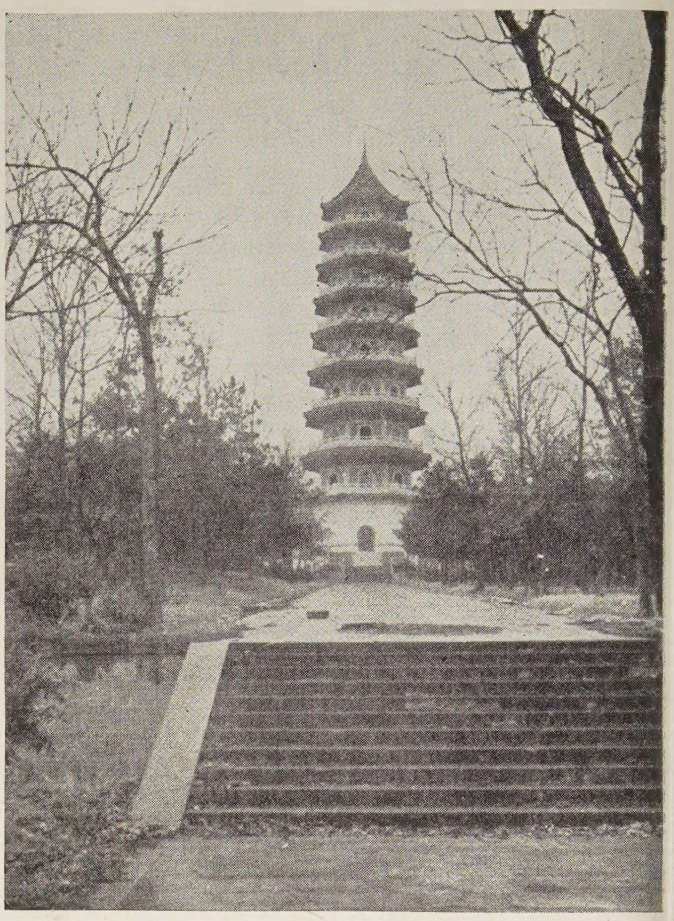
The missionaries have stayed. They have not run away. They have not sought to antagonize the conqueror, neither have they lifted for a moment the pressure of their uncompromising moral condemnation. Because they have stayed, because they have continued to love and serve the people, they are trusted as never before. Although most of their former congregations have disappeared, having either been killed or driven away, new congregations in greater number than ever before have come to them.

Communion in a Looted Church

Such a congregation I saw this Sunday morning when my mind was reeling and my soul sick with what I had seen of man's inhumanity to man. The church had been looted, but its walls had resisted the fire. Here then were perhaps three hundred of the kind of people who had gone through all these bitter experiences gathered in church. There was no heating in the building, and their ragged clothing was pitifully inadequate. But they knew a haven when they saw it. And just as I came in the door they stood and sang a hymn:

Bread of the world in mercy broken
Wine of the soul in mercy shed
By whom the words of life were spoken
And in whose death our sins are dead;

Look on the heart by sorrow broken
Look on the tears by sinners shed
And be Thy feast to us the token
That by Thy grace our souls are fed.



Above is the Pagoda of the Chinese Republic, located in the great Chung Shan national park the Chinese were developing outside Nanking. The Pagoda is a beautiful example of modern adaptation of old Chinese architecture. It escaped destruction when the invaders came. A less happy fate befell other structures, and the park itself is suffering from vandalism and neglect.

Symbol of Life Laid Down

I shall never forget sharing the Communion with those people, many of whom were probably close to actual starvation. They had just prayed, "Give us this day our daily bread." Here was bread—the bread of the Communion. It represented a life laid down. So many lives had been laid down in Nanking. Here in the Communion cup was the symbol of blood—the blood shed by Jesus Christ. So much blood has been spilled in blood-soaked Nanking. Probably every member of that congregation had suffered personally or through members of their own family in ways that drew blood. Death was no stranger there. Bodies broken and blood shed, and here we were partaking of the Communion of the Lord's Supper which was just that. But it was different too.

What Could Communion Mean?

What could the Communion be meaning to these people who had been through so much? Was it possible that any redemption could make anything good out of suffering as great as theirs? Torture, robbery, murder, rape, hopeless tragedy, ruthless tyranny—they seem poor stuff when you look at them face to face out of which to build hope or faith. But Jesus had seen all this; and in the teeth of just

such a world as Nanking symbolizes, kept on returning good for evil. At last he even prayed from the cross for his callous torturers. I remembered that although he lived under a foreign tyrant, he did not die attacking others, even evildoers, or defending himself against unjust attack. He must have believed that there is that in the universe which is certain to defeat tyranny and overcome the worst that men can do. I tried to think how it seemed to him.

Light for a Dark Soul

But as I bowed my head with that congregation of Chinese Christians in Nanking on that Sunday morning while the presiding missionary spoke the ancient words, "This is my body, broken for you. This is my blood, shed for the remission of sins," my soul was dark. I may as well confess it; I had not been able up to that hour to overcome a feeling of outrage and hatred against those who had inflicted this infinite pain and wrought this incredible ruin on China. Then a thought like light flashed through my dark soul. This was what Jesus was talking about. He had lived in just this kind of world. He had seen this which I had seen. Ruined homes, intolerable tyranny, smoking cities, betrayal, false witness, robbery, death —this was the world he knew. Further, it had been inflicted by a foreign invader who was growing fat and corrupt upon the loot of his conquered and despoiled land. Moreover, his knowledge was not academic. It was his own body that was broken by a foreign invader, and it was a foreign spear that pierced his side when his blood was shed for the remission of sins.

What He Did

In the face of such a situation, over against this blackness of the human spirit, what did he do? He went to the cross. He did not fight, even in self defense. Neither did he yield and by acquiescence seem to say that that which is outrageous sin is not sin. But he went deeper than politics, deeper than bread and butter, deeper than dreams of empire. He went to the very heart of evil in the soul of man.

Famous Ming Elephants outside Nanking.

Christ and the Invading Soldier

That morning I seemed to see him stand beside an invading soldier and say, *"You too are a child of God. When you act as if you are a beast or a devil, you are fighting against yourself and against the very nature of the universe. God is against you. The stars in their courses oppose you. You may win victory but you can never succeed for more than a day. You can go on acting like this for a while, for God has made you free; but you will destroy not only your helpless victim, whom you cannot reach or rob after he is killed, but yourself. Now turn again. Repent of the evil you have done. Evil can be overcome, but not by the way you have taken. Take my way.*

"You know that I am against your way. But I will not fight fire with fire, evil with evil, murder with murder. I refuse to become like you, as I would if I took your way, for that which a man sows he also reaps. Instead I go on doing good and speaking the truth in love. When evil men try to stop me by taking my life, I let them take it, believing that good goes marching on, that love will have its way that right and truth also bear their fruits so long as there is one man who believes that God is love. I have that faith. Others have carried it across the centures. You can have it too. For we are all children of one Father, and brothers within the same family. Believe this and act on it and live."

At first the soldier had seemed to be a Japanese in China, then I couldn't be sure whether he was a German in Belgium, or a Britisher in India, or an Italian in Ethiopia, or an American in the Philippines, or a Russian in Finland, or a Frenchman in Annam.

Over Bowed Heads of the Faithful—Light

Over the bowed heads of those faithful people, upon whose city and families and persons human sin had wrought the ultimate of evil and suffering, I saw the light of the morning spread like a breath of dawn.

I knew that I could not really love these people unless I also loved their enemies for whom Christ also died.

Deeper still, I knew that what I had really been hating and fighting against was the wickedness in my own soul, which it was easy to forget when I was damning the sins of others.

I knew I must never stop the inward struggle against this evil, which has in it possibilities of destruction as great and tyranny as dreadful and lies as black as has the sin of any other men.

In penitence and in trembling new faith I took the bread of his body "broken for me," and drank the wine of his blood "shed for the remission of sins."

And when the missionary lifted his hands and prayed, "Peace be with you, through Jesus Christ our Lord," I felt that he was arming each of us there with a power which will yet beat swords into plowshares and twist spears into pruning hooks, the power that is invincible ultimately in China and everywhere else in the world.

Step-Up and Consecration

By BERT WILSON*

WHEN one steps up in consecration and loyalty to Christ and the church, he is immediately on a higher level. The joys of service, the glory of Christian experience, bring to him new satisfactions of heart and soul.

A step-up means moral victory. It means spiritual achievement. It means self-surrender. It means partnership and kinship with Christ. It means creative progress in and through the church to build the Kingdom of God.

Not to step up means the continuation of the status quo. It means satisfaction with the present low standards. It means dependence on the dead level of mediocrity in service and in stewardship. It means stagnation. Stagnation sooner or later means death.

The Step-Up and Stewardship Year

Stewardship Year in 1940-1941 in all Protestantism is a challenge and an opportunity to millions of Christians to step up to higher levels of faithfulness and devotion.

Time, talent, service, youth, money, have no meaning whatever except as they are related to personality—to people. It's the people's *time,* it's the people's *talent,* it's the people's *service,* it's the people's *sons* and *daughters,* it's the people's *money.* These are not separate compartments of life. They are only parts of the whole of life.

And since money, property, wealth, income, dominate such a large portion of life for good or ill, this is a call for the stewardship of possessions to move up out of the Slough of Despond, to the high mesas and the mountain tops of Christian dedication and commitment. "Where your treasure is, there will your heart be also."

Step-Up and the Church

Stewardship cannot avoid, if it tried to do so, dealing with property, wealth, money, capital, income. All life, peoples, progress, education, church, kingdom are involved in and affected by the use or misuse of wealth. Hence, this step-up call to wealth, capital, income, to higher planes of service, to Christian uses, in order that wealth itself may be redeemed and that through these instruments of power, the church and the kingdom may be advanced.

The church, therefore, cannot escape dealing with the subject of stewardship. It must deal with it. Its preachers and its leaders have no alternative. The church must deal with it or die. Churches which deal with it only half-heartedly are usually half dead. Churches who deal with it wisely, courageously, scripturally, creatively, have a glorious and expanding life.

In a stewardship revival the invitation must be given. It must ask for converts. These converts must *believe* in the redemptive power of money consecrated to God. They must *confess* their past sins of covetousness. They must *repent* of their bad habits on the lower level of giving. They must be *baptized* with the spirit of generosity which is the spirit of Christ. This must come, not by the coercion of method, but by the conviction of mind, heart and soul.

Step-Up and the Budget

The church needs money to do its work. A budget calls for a consideration of the program of the church. Put into the program everything you would like to see the church do in ministering to the spiritual life of the community and its share in proclaiming the gospel abroad. The service which the church renders to its community and the world is a basic consideration in forming the budget. Not primarily, how much do we need to pay our bills, but how much will be required to do our work?

The average church budget, unified or otherwise, needs badly this step-up principle. Why? Because in thousands of churches the budget is a stumbling block to progress. The budget, inadequate to begin with, undersubscribed, and continuously underpaid, becomes the alibi of preachers, elders, deacons, and sometimes even of the women.

The need of the world? Ah, yes, but, "We are behind in our budget." Great causes suffer, aged and helpless starve, the gospel message is withheld from millions, because the budget is not being met.

There are many variations to the plans for raising the budgets of the church. Some methods work better one place, and some another. The Every Member Canvass has been modified, revised and adapted. But no plan has or ever will get away from *one* imperative; namely, to probe the conscience of every member, every year, on his stewardship duty and obligation.

Step-Up and the Tithe

Every church practices stewardship—*to some degree.* Every year they raise some money to carry on their work. Half-heartedly they make a small budget, half-heartedly they fail to raise it, half-heartedly they muddle along till the end of the year.

But even a church small in numbers need not so suffer and slowly die the death of inertia and ineffectiveness. A step-up to the tithe would redeem them.

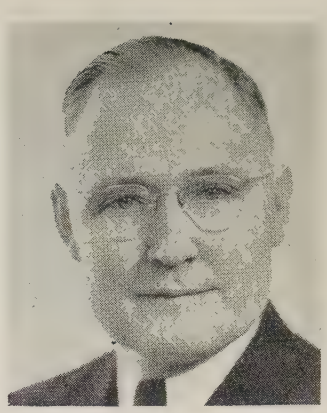
A church is made up of members. Members have incomes. They live in families. The giving of the tithe takes place in the home, in the family. That is a matter between the family and God. Each individual, each family has a relationship to God whether they belong to a small church or a large church. If they will step up to it, voluntarily sign up to do it, religiously pay it into the treasury of the church, a new day will dawn.

(Continued on page 10)

* Doctor Wilson is General Representative of the Pension Fund.

The Local Church and Evangelism

By M. OWEN KELLISON*



—Harvey.
M. Owen Kellison

THE local church lives or dies according to the emphasis it places on evangelism. If the local church has a challenging, effective evangelistic program, it will be a live, growing local church. If it has no evangelistic program, or one that is lifeless and ineffective, that local church will be a declining, dying church. As goes the evangelistic program so goes the church.

Evangelism is at the heart of the Christian gospel. I know that there are other great names in the Christain-work category such as missions, but what is Christian missions but the extension of evangelism out to the ends of the earth? I know that there is Christian education, but what is Christian education but the intelligent, gradual evangelization of the youth and adult life of the world?

If there is no evangelism in Christian missions and in Christian education, then neither is Christian and they need to be rebaptized in the name of Jesus Christ.

And what do we mean by evangelism? By evangelism we mean that process carried on by the church to bring individuals into right relationship with themselves, with their fellows, with their God and with things.

What is that right relationship of a person with his God? "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." With his fellows? "Thou shalt love thy neighbor as thyself." With himself? "I say, through the grace that was given me, to every man . . . . not to think of himself more highly than he ought to think." To things? "It is required in *stewards* that a man be found *faithful.*"

Evangelism so defined must be at the very heart of the Christian purpose. Evangelism defined to mean less is to mutilate its meaning.

I know that to win people thus it is necessary to have a strong program of religious education and much training in stewardship and participation in fellowship, but what of it? Stewardship is not just to get money from people to run a program; stewardship is to save people and in that sense is evangelistic. Religious education is not a thing of itself for itself; religious education is for the purpose of bringing individuals into a complete, saved relationship with Christ, and in that sense is evangelistic.

No, evangelism is not concerned merely with getting professions of faith made and with getting people baptized. Evangelism is concerned with saving the whole person in all his areas of life that he may live the abundant life here and hereafter.

Jesus did not come to take confessions and to baptize—he came to save. "The Son of man came to seek and to save that which was lost." That was his evangelistic program and that consisted in more than taking confessions and in baptizing. And so, our evangelistic program must consist in more than that if it is to be adequate.

What do I mean by an adequate evangelistic program? One that is constantly bringing men and women and young people into right relationship with Jesus Christ.

I have never seen a community where that job had been fully completed and, so, there should not be a contented preacher or Christian layman anywhere in the world. As long as there are individuals out of a saved relationship with our Lord the evangelistic program should be studied and perfected with all the fine ingenuity and enthusiasm and zeal of the most intelligent, consecrated, hard working ministers and laymen to be found, and then that program should be carried out by all.

An evangelistic program that will get the job done will consider first the individuals to be evangelized —who they are, where they live, what they do, what their interests are and who some of their friends are.

An adequate program will consider its resources in human power, in material equipment, in social organization and in spiritual dynamic; and then, it will whip all these into line to accomplish its task.

An adequate program will offer public meetings; it will offer house to house meetings, or "house parties" with neighbors inviting neighbors. It will offer personal evangelistic endeavor.

An adequate program of evangelism will run through the Church school, through the missionary organizations, Boy Scouts, and every other organization in the church, and out of it, that it can commandeer.

An adequate program of evangelism will include every member of the church and will in some way work every member. If any member of any church anywhere in the world is not interested in bringing

* Minister of Christian Church, Ponca City, Oklahoma.

the lost to Christ and isn't doing something vital to bring that great transaction about, he is just a church member like too many hundreds of thousands are today; he is not a Christian. A man is not a Christian until he is a real follower of Christ in his search for souls. A man's life has not been changed until he himself becomes a life-changer. An individual is not in right relationship with Christ until it becomes his all consuming passion to bring others into that relationship. Evangelism, therefore, is not just for one in the church, the minister, it is for everyone.

"The fields are white unto harvest," said Jesus. How tragically true that is today. I know of no community in the United States in which all the people are Christian. I live in one of the best church-going towns in America. In the church area of Ponca City there are a few more than 20,000 people. On the church rolls of the city there are 8,753. What a field for evangelism this leaves. I dare say that this picture is not far from the average, and that in every community there are plenty of people to be reached, and may I say, can be reached if we are willing to pay the price in time and effort and consecration and teaching and persuasion and prayer and tears—if we are willing, as one of our forerunners, to "become all things to all men" that we "may by all means win some." If we are willing to do that, we can reach and win men today and any day.

One more word about an adequate program: while it will be continuous yet it will permit the introduction of projects. It will make a place for the Eight Weeks With God evangelistic program of the brotherhood which to my mind is one of the most helpful and spiritual approaches made to the subject for some time. Every church should enter enthusiastically into the Eight Weeks With God and receive the greatest blessing possible.

There are many types of evangelistic projects; and any minister who is alive to his calling can keep his regular program filled with variety and interest by the injection of such projects.

The local church must evangelize, or die. The local church can evangelize its community, I care not where or what kind of community it may be. As goes evangelism so goes the local church.

Step-up and Consecration

(Continued from page 8)

In this Stewardship Year the urge ought to be direct and courageous that tens of thousands of Christian people move up to the high level of the tithe. Will a man rob God in this Stewardship Year?

The tithe is convenient; the tithe is easily calculated; the tithe is proportionate; the tithe is a satisfaction; the tithe is scriptural. WANTED: A million disciples in this Stewardship Year to step up to the tithe. And to resolve to stay there for the rest of their lives.

Step-Up and the Family

Stewardship rises or falls in the family. Not with the father alone, or with the wife alone, or with the children. But in the whole family.

A stingy wife can destroy the generous impulses of a husband. Likewise a stingy husband may destroy the stewardship impulses of the wife and children. God instituted the family. Christ instituted the church. These two most important institutions in the world must be tied together. Stewardship is a tie that binds men to God. It has been so from the beginning.

The step-up appeal comes then to the family fireside. Husband, wife, children consider its claim, its challenge, its need. The vote to step up is a vote of all three. The ability to carry out that vote lies with all three. The family, as a family, must worship God, must share the family income with God. The family, as a family, steps up to higher ground. All share the joy of it, all enter into the self denial in order to do it.

Can the church hold modern youth? Yes, if it's done through the Christian family. There is no other way. Children know if their parents put the church, decency, righteousness first in their lives. They know whether their parents are generous or stingy with the church. Even children lose respect for stingy parents.

The step-up in real stewardship can help save the children and save the church.

NOTE: The Every Member Canvass is an essential and major activity in the program of the church. It means every member sharing in the work of the kingdom. So great an effort as the Canvass, reaching more people than any other contact of the church, should always be a means of building up spiritual power. The annual muster of the congregation for giving should be a spiritual climax in the year's work.

Since more churches in the brotherhood take the Every Member Canvass in November than in any other month of the year, the International Convention of Disciples of Christ has named November as Every Member Canvass month. As a service to the churches, helpful materials have been prepared and may be ordered from Unified Promotion, Irvington Station, Box 36, Indianapolis, Indiana.

Our Heritage and Mission

A Discussion of the Problem of the Rural Church

By B. C. BOBBITT*

HISTORICALLY, the Disciples are a rural people. Our movement began in the agricultural Middle West and has had its greatest growth there. Most of our early leaders were farmers by necessity and choice and many of the leading churches were rural.

By far the majority of our churches today come under the rural classification; that is, in towns of less than 2500 population. And a great many of the leaders in our city churches owe their early training and inspiration to some rural church.

Cane Ridge Meeting House, Bourbon County, Kentucky. Oldest church of Disciples of Christ.

Although the rural church among us has made a worthy contribution, the present situation is not so illustrious. Many of the groups which once served a need have disintegrated until there is only a slight semblance of life about them and not a few have completely ceased to exist. This is particularly true in a state like Kentucky where there are so many churches in small villages and the open country.

We need to be honest in our analysis of this situation and not be swayed in our judgment by partisan half truths. Let us face the facts, that we might discover the remedy.

A Diminished Constituency

1. The first and most obvious fact that faces us is the loss of constituency. Under conditions of limited transportation, an area with a radius of three or four miles could command the attention of a sufficient number of people for a sizable congregation. However, under present conditions people travel many times that distance with comparative ease. This means that only those who are vitally interested are available for the church. The element of social desire no longer operates in favor of the church for these desires are satisfied elsewhere. A bit of careful reflection at this point will explain much of the reason for the "big crowds of the good old days."

Tenant and Absentee Owner

2. Another situation which militates against the rural church is the tenant and sharecropper condition, with its counterpart of the absentee landowner. The conclusion must not be drawn that tenants cannot make a worthy church. Some of the most valuable church members we have belong to this group. Unfortunately, however, the average tenant does not take sufficient interest in the church to make it a functioning institution. There are a number of reasons for this, chief of which is the limited financial ability of tenants and sharecroppers and lack of permanence in their place of living. Generally they live but a short time in a community. The absentee landowner is interested primarily in the income from his property and many times does not recognize any responsibility for the upkeep of the institutions that in reality undergird the value of his possessions. This, of course, means that the church faces an impossible situation unless an interest and sense of responsibility can be awakened on the part of both tenant and landowner. Tenancy has been on the increase in recent years, and many of our rural churches have suffered great losses in leadership and support as a result. In some cases the community has become fairly evenly divided between owners and tenants, a situation which tends in most instances toward class churches, or more often a deleted landowner church and a non-church tenant group. A casual observation of this situation in any of its forms will indicate the gravity of the rural problem.

The Church's Attitude

3. Still another condition which, in our opinion, is more difficult to cope with than either of the above is the make-up and attitude of the average rural church itself. Most of these churches are the result of revivals, for they came into existence during the period of intensive evangelism. While due credit must be given to this approach for the rapid growth of the church, responsibility for its ineffectiveness must also be charged to the superficial manner in which a group of inexperienced converts were organized into a church and then left with neither program nor instruction as to the essential character and purpose of the church. Thus the majority of our rural churches are preaching institutions only, and that usually on a part-time or irregular basis. It is at this point that we feel most helpless, for certainly very little can be done in any situation until the group is aware of its needs and is ready to cooperate in a constructive program and to put forth the effort and sacrifice to make it effective. In some instances the first two considerations discussed produce the difficulty, but in most cases this latter is the crux, and it will continue to be so as long as folk feel that occasional preaching plus an annual revival is sufficient to justify the church and discharge personal religious obligations. The writer has a growing conviction that this will continue as long as part-time preaching is available and ministers are willing and anxious to combine a revival and

* Secretary-Director of the Kentucky Christian Missionary Society.

vacation in order that their income may be thus supplemented. This is said in the spirit of kindness, but we must register our protest and point out the problem which it presents. We need not discredit the meeting as such or the minister for holding it. When, however, the meeting is held as a vacation project and "feasting" is had by all, for which the people pay more than they are willing to pay for the church life all the rest of the year, and no effort is made to plan a worth while program to continue and conserve the results of the meeting, we insist that this exercise has fallen far short of the possibilities which it possesses. It is at this point that our ministry can be of greatest assistance. As they go to the rural churches for revivals they can insist upon the importance of a continuous and vigorous program of church life which is enhanced by a preaching ministry but not dependent upon it. This is not to convey the idea that the preaching ministry is unimportant but to point out that it is possible to have a constructive program of church life even without a minister. This is a big order and will require careful and patient planning on the part of all concerned, but it seems to be the first point at which we can attack the problem of the rural church. Let it be here stated with emphasis that preaching by itself, however good, is not sufficient to meet the needs of the modern church. We believe there is efficacy here for all of us.

How the Needs Are Being Met

A number of plans have been devised and used effectively to meet the needs of the rural field. They are briefly cited here with the suggestion that further information is available from any State Secretary.

The *Larger Parish Plan* is one which combines the resources of a number of churches, both property and ministry, to plan for a total program of church life in a community. This makes possible specialization in a number of areas by doing away with duplication, and gives the advantage of a staff of workers. Since this is an interdenominational venture its possibilities are greatly limited. However, it is working with real success in some places.

The *Pastoral Unity Plan* is probably the best adapted to our needs at the present time. This is a plan whereby two or more churches in proximity combine resources to provide for a ministry and plan together administratively and in program building. This means a full-time pastoral ministry though part-time preaching in the individual churches. This plan makes possible adequate support for a trained ministry. Many of these Pastoral Unities are in operation throughout the country, producing splendid results.

The *Yoked Field Plan* is one in which each church retains its identity but has the services of a full-time pastoral ministry with part-time preaching. It is like the Pastoral Unity Plan except in planning and administration. Although this plan has its limitations much good has resulted from its application.

It must be conceded that there are situations when the finest and highest service which can be performed is to cease to exist. In some instances our church has never been able to maintain itself, and the community is already over-populated with struggling, ineffective church groups. Here our best contribution might be to lose our identity in helping to make a vigorous church in the community. This is probably the most difficult thing we will ever be called upon to undertake and our Christian grace will be tested greatly; but in some places, maybe more places than we are ready to admit, this way of sacrifice is our Christian opportunity.

Increasing attention has been given in recent years to the rural church. Surveys have revealed startling statistics relative to its condition, and considerable study has been made with a view to strengthening and rebuilding this institution which all agree holds a very important relationship to the kingdom enterprise. Most of the religious communions have committees or commissions on the town and country church, and much interest is manifest by the government agricultural program, both state and federal. But even so, the matter of the rural church and its needs is scarcely more than a talking point in most religious circles. It seems increasingly clear that religion in America must discover a way to remedy the ills of the rural church and help to render it a worthy instrument, or suffer the severe penalty which inevitably must result. Catholicism has gone about the task in earnest. It behooves Protestantism to do likewise, not as a traditional protest or in the spirit of competition, but for the sake of genuine service to a much needed area of our religious task.

Harmony

A stained glass window is a lovely thing to see,
With colored bits of glass
All welded there,
To create a vision of pure harmony.

But what is a stained glass window without God?
It is the light he sends
So shining there,
That makes a thing of beauty from the clod.

Each tone of nature I can see come shining through—
The green of grass and trees—
Each flower is there—
The yellow, red and gold of morning's dew.

He sends the blue directly from the sky above,
And turquoise from the sea.
So gleaming there
They catch and blend the beauty of his love.

And as I watch the dancing of each sunshine ray,
I feel his very touch
And power there.
And in this never-fading light, I pray.

—Hannah Fillmore.

"What's the Use?"

By DOYLE MULLEN*

THE world is full of plans — one year, three year, five year plans. Like New Year's resolutions many of these are broken, whether made by individuals or by nations. Events of tomorrow may make obsolete or force modification of the best plans made today.

For any one of several reasons many individuals and groups despair of making plans. In the light of fast moving events some simply say, "What's the use?" Others, especially in the church, say that plans lay too much emphasis on mechanics. They paraphrase familiar words, "The plan killeth but the spirit giveth life." It is granted that plans may be so elaborate that merely turning the wheels uses all the available energy. Yet "spirit filled" people have always worked within specific situations and this has required that they have some kind of a plan. It is also granted that some have rested on their oars after making plans, apparently on the false assumption that, once a plan is developed, it has some inherent magic in it that will make it work.

When all the arguments against planning are marshalled the fact remains that the work of the church, if it is to be effective, needs to be done decently and in order; this calls for planning. After all, each individual and group does have a plan if it is only for the hour ahead.

Two Extremes

An effort should be made to steer clear of two extremes. On one hand no plan should be so rigid that it does not allow for emergencies and changed conditions. This is as unsatisfactory as a family budget without a "balance wheel" to provide for unexpected circumstances. At the other extreme is the futile effort to make progress without having any plan. This is comparable to the discarded practice of selecting the hymns and arranging the order of worship during the assembling of the congregation—a practice that made for sameness and failure to move toward a defined and desirable goal.

Five Values

At least five values come from careful church planning when the process is made as democratic as possible.

1. *The program is more likely to be balanced.* Each church should give adequate consideration to membership cultivation, stewardship and finance, worship and the devotional life, evangelism, world causes and Christian education. Circumstances may make it desirable to give more emphasis to certain of these in any given year; but during the course of the year, each should receive consideration by the church and by all groups within it. This is not likely to happen unless provision is made in advance for such emphasis.

2. *Planning gives an opportunity for a larger number of the church members to participate.* This not only enriches the program through the contributions of many minds but it also has value in developing congregational interest. A man was asked what had happened at a meeting. He replied, "It was a good meeting." As an afterthought he added three words, seemingly unconscious of their implication; he said, "I took part."

3. *Planning a program makes it possible for each group in the church to share in the total church program.* It is true that the organizations within the church need to carry on specific work related directly to their needs. But when each group goes its own way, without reference to the total program, difficulties and tensions may arise. Such conflicts have led to serious misunderstandings; they always lead to inefficiency. There is considerable question as to whether a number of almost completely unrelated groups, even though they meet in the same building, working without reference to a central and basic plan can rightfully be called a church. In carrying out a planned program each group continues to meet the needs of the group. In addition these organizations assume responsibility for certain phases of the program and at some points all groups are doing the same thing at the same time.

4. A fourth value is the *sense of purpose and of satisfaction* that comes to leaders and members of the congregation when they are working toward some definite goal, and when progress can be seen in the attainment of intermediate goals month by month.

5. *More is accomplished* when a plan is followed than when a church engages in "hand to mouth" living. Each step in the plan may be a small item, but the results of taking each step as it comes is cumulative; the total is surprisingly large when viewed at the end of any moderately long period.

How to Plan

In no two churches would it be desirable to follow in detail the same steps in building a program. The following outline represents the method that was used in one church. It was far more simple in actual operation than it appears when stated in a paragraph. It was carried out in leisurely fashion over a period of almost two months.

* Christian minister at Lafayette, Indiana.

Following a congregational meeting at which Willard Wickizer spoke about the work of the church, the members of the board held a special meeting to consider the needs and resources of the church and the desirable goals for the year in six areas of work. The next evening the congregation covered the same ground, but with the movement facilitated by a summary of what had occurred in the board meeting. Later tentative dates were set when special emphasis would be given to each of the six areas of work. When there appeared to be no objection to this schedule, the final plan was presented to the board in regular meeting. Having been passed by the board it was mimeographed and made available to all officers of all organizations and to all members desiring a copy. In September, when all organizations had had time to arrange their programs in the light of the total church program, a meeting was held in which all leaders made out a Calendar—a day by day schedule of meetings and events.

Since the attainment of objectives is the final test of such a church program, the future holds the answer as to the contribution to kingdom building that will be made as the result of this effort to walk together toward a common goal.

Kagawa and Ogawa Arrested

By GEO. WALKER BUCKNER, JR.

IT is doubtful if there is a single Christian leader more widely known throughout the entire world or one regarded with more universal affection than Dr. Toyohiko Kagawa, Japanese preacher, teacher, reformer and social evangelist. It was, therefore, with a sense of shock that the American public learned through a Tokyo dispatch to the *New York Times* of September 5 that both Kagawa and his associate, Kiyozumi Ogawa, had been arrested on August 25, though no release of the news had been made to the Japanese public until ten days later.

Violation of Code

The arrest was for violation of the military code and was said to follow a study of speeches and writings of Dr. Kagawa, particularly writings in American journals. Phrases such as "violation of the military code" in Japan or in any country at war or under the domination of a military clique can mean almost anything.

Condemned All War

That Kagawa has condemned violence and aggression is well known, and it required no tedious examination of his writings to prove it. That he has been disloyal to his country no one who knows him at all well could believe. Indeed, some of his friends have felt that he has been too apologetic for the course followed by Japan and all too ready to excuse Japanese imperialism on the ground that there were other imperialisms before it, and that necessity drives the nation to demand an outlet for its products and control of raw materials to make possible a decent life for its people. The writer does not share that opinion, but believes that Kagawa has with the utmost sincerity and out of an aching heart endeavored to show his friends just how Japanese policy has come to be what it is, while at the same time voicing his condemnation of ALL war and ALL imperialisms. As to either the genuineness of his patriotism or the throbbing warmth of his humanitarian impulses there can be no doubt whatever.

K. Ogawa

Did Not Court Martyrdom

Kagawa has known that suppression might come. He has neither courted it nor feared it. He is incapable of a theatrical acceptance of martyrdom, as he is incapable of fear. Whatever may be ahead of him, his Christian friends know that he will face it all with the fortitude and dignity of a soul aware of its kinship to God and its responsibility to humanity.

Ogawa An Associate

The arrest of Mr. Ogawa is more difficult to understand. Pastor of the Matsuzawa Church (more frequently referred to as the Kagawa Church), Mr. Ogawa is a gentle, kindly, considerate man, but not a daring one. When the writer was in Japan last year Mr. Ogawa was for part of the time his guide. Through him several important contacts were made, all of them, it must be said, obviously intended to give the visitor sympathy for the Japanese point of view. Doubtless, his close association with Dr. Kagawa, to whom he is devoted, was responsible for his arrest.

Call For Sustaining Prayer

For both of these Christian friends there should be around the world an outpouring of sustaining prayer. And—as we pray for them—it might be well to pray that, in the event we find ourselves in a country at war, the Christians of America may meet the test with similar fortitude.

Dr. T. Kagawa and Dr. C. M. Yocum at Madras

See Page 2

For Announcement Of

WORLD CALL'S

Legion Of Honor

An Announcement of Importance to the Local Church

Some Tithers I Have Known—Who Didn't Stop With Tithing

By WILLIAM R. WARREN*

JUST fifty years ago I was called to Dayton, Ohio, as *ad interim* minister while Herbert L. Willett spent a year in Yale. Among many illustrious saints in the congregation was W. M. Hollinger, a photographer who afterwards won distinction in New York. He deserves to be classed with those who have been called "hilarious givers."

Dr. W. R. Warren

For every worthy cause, in addition to his large weekly offering to the Central Church and its mission Sunday schools out of which other churches have grown, Mr. Hollinger was ready with a handsome contribution. He gave effective leadership, as well as financial support, to the Prohibition movement. Special calls for charity found him always ready. For extra needs in the church, instead of good excuses that he might have offered, he gave amounts that amazed me—until I learned his system.

On being told one day of an urgent necessity he answered cheerfully, "I'll see what's in the little box," and brought out a generous gift. He had a popular photographic establishment with several employees; quite different from his later studio in New York where he worked alone. His cashier was instructed to lay aside one-tenth of the gross receipts in that sacred "little box." Out of this he gave gladly as opportunity arose. There was never a question as to whether he could spare anything: it had already been spared in his original consecration.

IN 1893 my bride and I began three years of happy service with the church in Santa Barbara, California. One of the elders was James Clark Macfarlane, a Scotch Canadian, aged sixty, whose son, Peter Clark, was later associated with R. A. Long in trying to organize the men of our churches for active service in the cause of Christ, and whose daughter, Isabelle, deserves a chapter in the book that ought to be written on "Women Who Have Done Work for Which Men Got Credit."

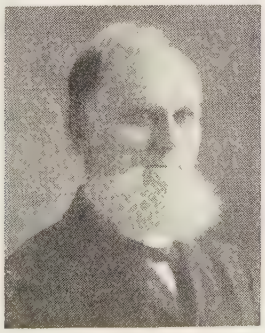
In 1859 Brother Macfarlane had gone to California via Panama, spent ten years in the mines and then settled on a farm in Missouri with Mary E. Sperry, a teacher whose heart he had won in California, as his bride. Later he was a lumber and grain merchant in Appleton City until his health failed and he took his family and all his possessions, including two carloads of fine cattle and horses, to Florida. There his health was restored, but his agricultural venture failed and his idolized son Harlow died. Dear friends from Missouri had fared better in Santa Barbara and thither the Macfarlanes journeyed with just enough means to make the trip. The only work to be had there was ditch-digging, but he did it so well that his boss found him a job as warehouse manager, which in turn led to his being put in charge of the Pioneer Feed Store.

The scale of his giving had been set in the years of his prosperity and he refused to reduce it to his circumstances. For instance, when I protested against his giving twenty dollars toward an extra call in the church, he answered emphatically, "Brother Warren, I've learned that the more I give the more I have to give!" And so his giving continued until the Lord called him home at eighty-three.

FOR twelve years, beginning in 1897, I was under the jurisdiction of Robert S. Latimer, a bachelor from the North of Ireland, president of the Western Pennsylvania Christian Missionary Society. His real business was the Kingdom of God while he operated a tea store to secure funds for the cause, and only incidentally to meet his severely limited personal expenses.

* Doctor Warren, first editor of WORLD CALL, has lived at Sarasota, Florida, since his retirement from the vice-presidency of the Pension Fund.

From left: W. M. Hollinger, James C. Macfarlane, Robert S. Latimer, Arthur A. Everts, Mrs. Alma Gray.



He had been serving a like period before I came to the Pittsburgh district and continued for more than another dozen years, until his death in 1924. His unpretentious office was a rendezvous for ministers and members of large and small churches. The children at Bethany Beach called him "Uncle Mischief." Until the death of his brother Alexander, his partner in business, he never missed an International Convention of Disciples of Christ.

For many years he taught the men's class in the old First Church, Pittsburgh, then went to Central where he was needed as superintendent as well as teacher and elder. Finally Beechview claimed him at its dedication in 1911. In each congregation he was honored and loved for his devoted service and generous gifts. His chief concern was for the small, struggling mission churches which grew into vigorous congregations under his fostering care. Every Sunday afternoon and many a week-day night he spent with them. When one was without a minister any Sunday he would fill the pulpit. At every dedication of a new building he was present with a large and cheerful subscription. Indeed, whatever worthy cause appealed, out of his consecrated means came a joyous answer. Finally he left a thousand dollars each to four national boards and fifteen hundred to Western Pennsylvania.

FOR the last nine years the East Dallas Church of Texas has led all congregations of Disciples in total offerings to causes reporting to the International Convention: $17,398.83 in 1939, an average of $5.55 for its 3133 members. At the same time the same folks gave $36,168.35 for the local work.

Of course this couldn't have come to pass without such leadership as L. N. D. Wells has given the church for the last eighteen years, and as his father-in-the-ministry, John G. Slayter, had given for ten years before. Due credit must also be given to the earlier ministers: John A. Stevens, W. A Fite, H. R. Ford, Cephas Shelburne and Colby D. Hall.

Before the preachers and back of them all the way have been a growing number of tithers, notably Arthur A. Everts, a "tithing crank," if you please, like Nebraska's John G. Alber, who has not only practiced tithing with delight but preached it with enthusiasm. Members who wouldn't tithe have been moved to increase their offerings greatly. It was in the home of Mr. and Mrs. Everts that the meeting was held which decided on the organization of the East Dallas Church in 1903. Weekly prayer meetings followed for two months till their plain box tabernacle was ready and sixty-five charter members enrolled at the first Sunday service.

Four years later, in the course of missionary rallies with Archibald McLean and Clifford S. Weaver, it was my privilege to preach in that dear little House of God on Sunday morning while for a short time they were without a minister. Above the pulpit hung a map of the world with a red cord reaching from Dallas to Damoh, India, where Dr. Minnie (Mrs. David) Rioch, their living link missionary, was located. It had been what the church minutes called a "liberal gift" from Arthur A. Everts, the young jeweler, which had inspired the congregation thus early to become a living link. Since that Lord's Day, February 16, 1908, I have never been surprised at any achievement of the East Dallas Church.

SEVERAL months after Susan and I located in Sarasota, I remarked to one of the active men of the church here, "You seem to have no official board." "No," he answered, "but we have Mrs. Gray!" The joke of it I got at once, but it has taken over four years for me to realize what a well deserved tribute it was. (In the meantime we have organized a board, of which Mrs. Alma Gray is a member, and her usefulness has continued to increase.)

The regular tither gives a tenth of his net income to the Lord and lives on the other nine tenths. If we count the time she gives joyously in Christian service and add its value to the cash which she gives in various ways, it can truly be said that Mrs. Gray lives on one tenth and gives nine! Her weekly contributions to Sunday school, church and Christian Endeavor are only the beginning. For instance, she usually helps keep at least one boy or girl in college.

Both to increase the income from her real estate business and to reduce the time that she must give to housekeeping, she cut her home up into three apartments. She refuses to be made superintendent of the Sunday school, but as assistant superintendent serves much of the time, while regularly she teaches the young people's class. In the same way she is the substitute pianist for every service that is held in the church. She is the church treasurer and is adept at getting money for both local and general causes. But her chief function is serving as sponsor for the Christian Endeavor Society, an office for which Francis E. Clark failed to provide. Into this vigorous group gather boys and girls from all churches, and none, and out of it come teachers, deacons and ministers. In her wise modesty she does no preaching, but when there is open time, either Sunday evening or Wednesday night, always has something effective to read to the meeting. And how her face glows when one of her young people is taking any part in any service!

ANY fair observer must agree that the present tragedy of the world would have been averted if only there had been sufficient of the Christianity of Christ in the nations. And it is equally clear that if since fifty years ago even half of those who have been called Christians had actually and practically put the Kingdom of God first in their lives, like the sample saints mentioned above, the ways and means for evangelizing the world would have been provided.

What we refused to give in tithes and offerings we must now double and pay in taxes!

EDITORIAL NOTE: *Doctor Warren has written only of laymen in the above narrative, because, he says, the preachers he has known who have given the tithe and beyond are too numerous to be included.*

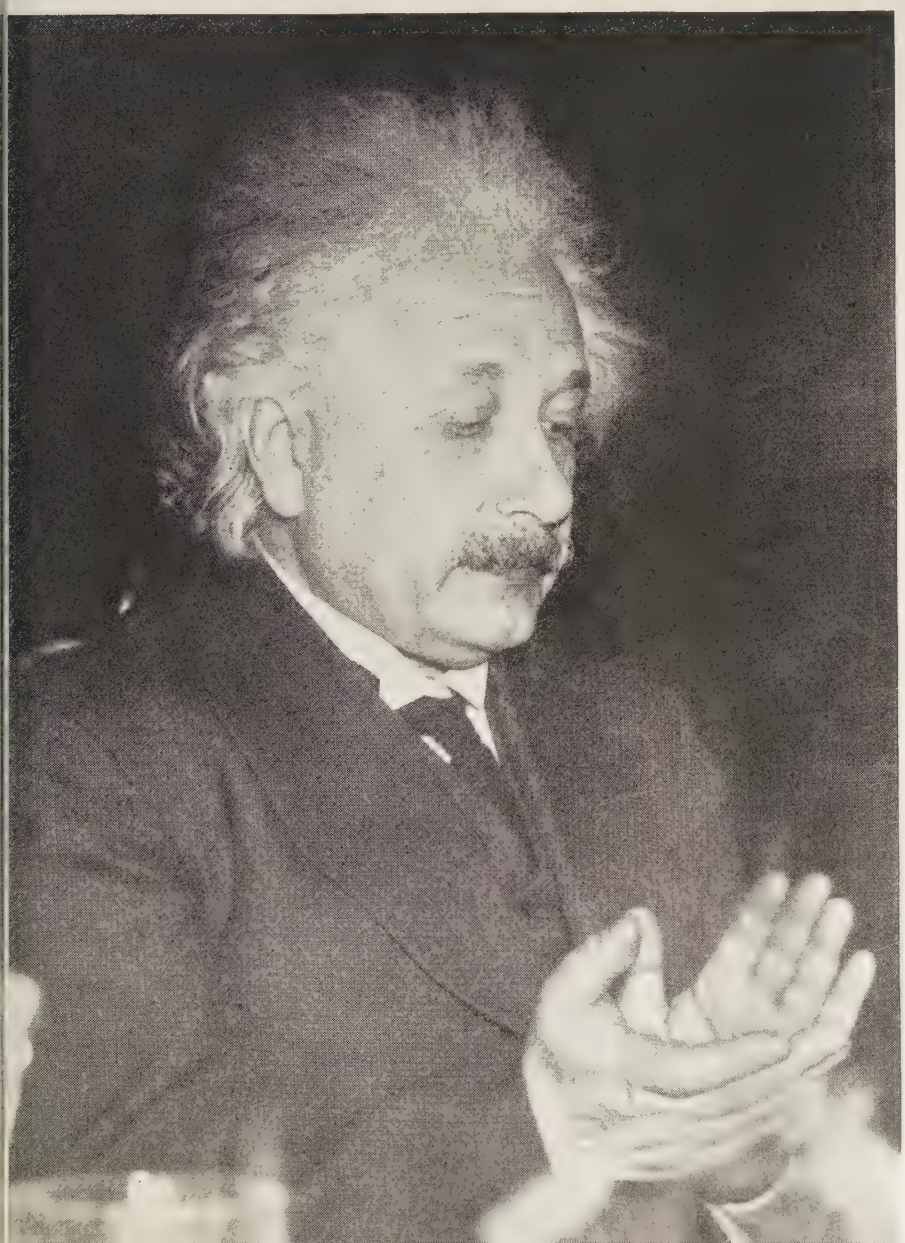
A Tribute to the Christian Church

By ALBERT EINSTEIN

HAVING always been an ardent partisan of freedom, as soon as the revolution broke out in Germany I turned to the universities, to find there defenders of freedom. I did not find it. The universities took refuge in silence.

I THEN turned to the editors of powerful newspapers who but lately, in glowing articles, had claimed to be faithful champions of liberty. These men, as well as the universities, were reduced to silence in a few weeks.

I THEN addressed myself to the authors, individually, to those who passed themselves off as the intellectual guides of Germany, and among whom many had frequently discussed the question of freedom, and its place in modern life. They, in their turn, were dumb.



ONLY the Christian Church opposed the fight which Hitler was waging against liberty. Till then I had had no interest in the church; but now I feel a great admiration. I am truly attracted to the church which has had the persistent courage to fight for spiritual truth and moral freedom.

I FEEL obliged to recognize that I now admire what I used to consider of little value.

(Quoted in *The Baptist Times* of London, England.)

Shifting Populations

Problem and Opportunity of the Local Church

By R. L. THORP*

SHIFTING populations today may seem to include almost everyone, since most people are on the move. The old settler who has never lived anywhere else is a rare specimen. But there are distinct groups who are constantly shifting to meet economic conditions. Much has been written of the migrants such as those who follow the harvesting of crops or fruit. Booms of various kinds have attracted thousands with the hope of wealth. The ancient gold rush is now supplanted by the rush for "black gold," where oil gushes from the earth. It lures many with the hope of untold riches. It draws many more, who earn their living by work in the oil fields.

The oil industry is of such a nature that it shifts large groups quickly and frequently. Illinois produced little oil five years ago, but now it ranks third among the states, being exceeded only by Texas and California. Today Southern Illinois yields 500,000 barrels of oil daily, earning over $15,000,000 per month.

Naturally populations have increased rapidly. Centralia, Illinois, and its suburbs increased from 15,000 to over 20,000 people in three years. Salem, in the same county, has about doubled its 5,000 population. Streets and hotel lobbies are thronged. Traffic is congested, with about half the cars bearing foreign licenses. Most of them come from other oil fields in Texas, Oklahoma and Kansas, since oil is a game for investors and an industry that requires experienced workers.

Preliminary Work

The industry may be divided into three general phases: The preliminary work includes geological surveys and leasing of land. While the directors become established in some center, the workmen naturally move when their work is completed. The peddling of leases and royalties has become a great game for promoters, and every section of the country is being aroused over oil prospects, much of it promoted by speculators.

Drilling Phase

The second phase is that of drilling, and this involves the largest number of people because of the many divisions of labor. Wherever there is a new strike, dozens of derricks mount over night. The first wells get the flush production, and other leasors must immediately drill offsets to protect the oil under their land. New type drills complete wells in two to four weeks, and an area is soon covered with wells. The Centralia area has kept its people longer than most, because five different oil sands or limes have been found, and each time the spurt of drilling starts anew. There is hope of still deeper oil. Families move often, one stating that their two year stay here is the longest in fourteen years of oil work.

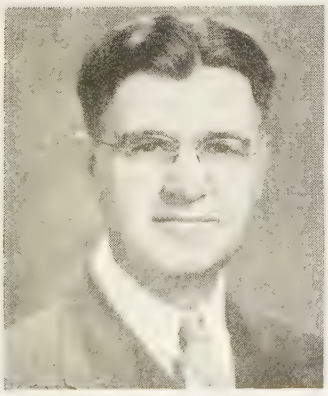
Production Period

The third phase is that of production, which includes the pumping, care of wells and marketing. This will continue as long as the oil lasts, but will require a much smaller force. There are many associated lines of business such as supply houses, refineries and construction companies. There should be many permanent residents in the larger places, where the oil companies and independent operators have established headquarters. The Shell Company has leased two office buildings here for a ten year period, and has over 400 people on its staff. But a great host of people are forever shifting with the scent of oil.

Conditions Produced by Shifts

What are the conditions produced by such shifting populations? It has its effect upon the people, who can call no place their home. Booms do not offer the best of living conditions. Houses and apartments are very hard to find and rents have skyrocketed. Apartments have been made in many houses, from basement

* Christian minister, Centralia, Illinois.



R. L. Thorp, pastor of Christian Church, Centralia, Ill., and home of an officer of the Centralia church with 11 trailers of oil field families.

to attic. Though not very desirable, they may rent for $40 or $50. The city is full of trailers, housing 746 people. They are stationed in yards and in most instances use the home for bath purposes. There is one case of thirty-eight people with access to only one bathroom. Many of the families have become so accustomed to oil booms that they live constantly in trailers. One girl, just out of high school, said that she was tired of trailer life, and she has since left her family and gone elsewhere.

Wages are good, but work is not always steady. The work is hazardous, many being injured or killed. Those with children find a handicap in education by frequent changes in schools. Naturally they are unsettled in their church life and relationship. They may consider themselves or be considered by the community as strangers in a foreign land. They resent being classed as "oil people" sharing the reputation of the worst element. Among them are found some of the finest possible people, some of the lower type and all grades between, as is true of every community.

Far-reaching Community Effect

The effect of a boom upon the local community is far-reaching. Material benefits are very large. While those receiving wealth from oil are in the minority, the general increase in prosperity and business has affected all. Bank deposits have increased 49%, one bank now having over $5,000,000. Sales tax revenue indicates an increase of 112% in retail sales and postal receipts are up 52%. All of this has greatly increased employment in all lines. Within three years the number of telephone operators has grown from 25 to 120. Property values and income from rents are much greater. Many new homes are being built and most others repaired. The churches have been benefited in like manner. Attendance has increased and prosperity finds its way into church treasuries. All have made extensive repairs; one new church has been erected and our own church is creating a fund to erect an educational unit in another year.

Effects upon the community are not all good. The problem of housing affects local people also. Those with medium or low incomes cannot meet the high rents demanded. Some bought property at the beginning, but now the price has mounted beyond the reach of modest incomes, and building costs have also soared above them. The result is that many are crowded into unsatisfactory quarters or live with other families.

Influence on Moral Conditions

Morality is affected by an oil boom. Increased prosperity draws every form of gambling and vice. Since many of the oil workers are either single, or away from their families, they fall an easy prey to such practices. There is always the local element desiring such life, and prosperity only augments its expression. The Ministerial Alliance has made efforts for better law enforcement, which comes with spasmodic efforts, but with officials taking the attitude that such things must be accepted with the boom. Hence moral hazards may be greater than the physical dangers. For those desiring the better things, there is greater ability to attain them. Education is furthered, travel is more frequent, and giving to worthy enterprises has been increased by those who are so inclined.

Double Effect of Prosperity

Spiritually, prosperity always has a double effect. It takes some from the church but it gives to others an opportunity for spiritual expression. The local churches have an opportunity and responsibility. They must work and stand together for the solution of community problems. Each church must have an effective program for ministering to this large group of newcomers in the community. It is more difficult to enlist them in membership in the local church, because of the uncertainty of their stay, even though some have been here nearly three years. Some attend regularly and many come occasionally, but as visitors, they may view the church with a critical eye, especially as to its hospitality. Local people are confused with so great a number of strangers, and the leaders find difficulty in getting local people to make an effort to reach them, because they too feel that these people are more or less transient.

Active Effort Brings Results

The church must incorporate people, whether new or old, into its life and fellowship. Artificial barriers must be removed, and the church needs a comprehensive program to reach and hold all. An active effort upon the part of the members brings good results. One of the best means is to secure the leadership of some of the oil workers. One woman who was baptized eighteen months ago, states that she has brought to church and church school fourteen women whose husbands work for the same oil company. Several of these families have taken membership with the church. Some of our most capable leaders have come from the oil industry and doubtless many will be permanent in our community.

Transfer of Membership Problem

Our brotherhood as well as each church needs to create a new conscience and system of transferring church membership. This group is only a fraction of the hundreds of thousands of members that are moving over the country with no local church home. The business world is making it possible for travelers to handle business transactions anywhere. Why cannot the church have a form of membership that automatically operates wherever people live, but is *"not good, if detached"*?

Indian Women and the Social Revolution

ONE of the most vital and interesting sections in Dr. E. Stanley Jones' recent book, *Along the Indian Road,** is the chapter on "Getting Adjusted to Revolution." Dr. Jones says that up to the Renaissance, life in the West was rather fixed and static, but that in the next five centuries there came five revolutions: the Intellectual, the Social, the Political, the Economic, and the Moral and Spiritual Revolutions. The author maintains that since these five revolutions have "broken into the life of the masses" of India in the one generation in which we now live, we are seeing in India more varied and far-reaching changes than in any other country in the world, excepting only China.

An important part of Dr. Jones' discussion of the Social Revolution in India relates to the changed status of women. With the permission of the publishers of this book, which many regard as the author's best, we quote excerpts:

"I was once invited to speak in a palace of one of the rulers of India to the ladies of the palace. As I entered the large room, I wondered where my audience was, for no one was in sight, but I soon found they were there behind the screen across the center of the room. The only thing I could see of my audience was the bejeweled feet of these princely ladies. I talked to their lotus-feet! Compare that with another scene where, when I was answering a question about my views on Marxian Communism and was giving my objections, a little lady in front, with the vermilion mark of the orthodox Hindu upon her forehead, kept shaking her head in disagreement with everything I was saying. The shaking of that little lady's head is the shaking of a whole social system. . . .

"The greatest thing that has happened in India in the last ten years is the loosing of the power of womanhood into public affairs. Hitherto she has been the conservative power in India's life; now she is going ahead at breakneck speed. The power of womanhood is to be behind reform in the future."

Dr. Jones tells of an address before a group of cultured Hindu women. The chairman, who was deputy president of the Madras Legislative Council, remarked in introducing him that much harm had come to the world because all the sacred books had been written by men and that, since many of these books had degraded women, she wished to suggest that in the future all priests should be women-priests. As the group laughed at the discomfiture of the only man and man-priest there, the chairman conceded that they might consent to have men-priests if they were after the manner of Stanley Jones. The author says that he had no illusions as to the significance of it all, despite the gracious personal reference. "Here," he writes, "was a revolution going to the very citadel, to the place where the Brahmin stood with an authority based on the fact that he was the mediator between Brahma and man. If that shook, then the whole structure of Brahminism went with it. And it is shaking. . . .

"Mrs. R. S. Pandit tells the story of seeing a man going along carrying an umbrella over himself and his wife behind carrying a baby and a bundle. 'What's that?' inquired her twelve-year-old daughter. 'That's India,' replied Mrs. Pandit. To which the nine-year-old daughter indignantly replied, 'Well, if I were in that woman's place, I'd walk ahead of him.' 'I wouldn't,' said the twelve-year-old. 'I'd walk alongside of him.' Here we have three attitudes: behind the man, in front of the man, alongside of the man. Perhaps the pendulum will swing from the first to the second, but the rare sanity and poise of the Indian woman will bring it to the third—alongside of man, his gracious companion and helpmate.

". . . The brightest spot in India's life is India's womanhood. Her poise, her modesty, her graciousness, her capacity to suffer make her one of the most attractive of the world."

Mrs. Mona Hensman, delegate to the Madras Conference, is a member of the Senate of the Madras Presidency.

* *Along the Indian Road*, by E. Stanley Jones. The Abingdon Press. $1.50.

Chinese Christian Art

By ABBOTT BOOK*

THREE dominant religions have found their way into China: Buddhism, Mohammedanism, and Christianity. Instead of the Chinese becoming Buddhists, Buddhism became Chinese, and in the process Buddhism manifested a profound impression upon the literature, music and painting of China. Some of the finest treasures of Buddhist art and literature belonging to the Tang dynasty, representing an exceedingly flourishing culture, have been handed down to us.

According to a statistical report in the *China Journal*, published in February, 1939, there are between 4,700,000 and 4,800,000 Christians in China. Of this total some 3,500,000 are Roman Catholic.

Christianity entered China six hundred years after Buddhism but it is only now beginning to be absorbed by the Chinese people. A testimony to that fact is

* Minister of Education, Union Avenue Christian Church, St. Louis, Mo.

請你來到幫助我們

"The Good Samaritan", by Lu Hung Nien.

請你來到幫助我們

Above: Wang Su Ta's "Jesus With Mary and Martha."
Below: Lu Hung Nien's "No Room in the Inn."

the new indigenous Christian art coming out of China, which we will discuss later.

At first it was difficult for the writer to appreciate Chinese Christian art. He was impressed, however, by the rhythm of lines, pattern, and the dainty shades of colors, recognizing from the standpoint of technique and design that the Chinese artists have never been equalled by any race. The European and American painters make much of the human form, and we are often amazed at some of the facial characteristics and studies. But the artists of China make more of their landscapes. In European and American art the scenery is secondary to the portrayal of personalities whereas the Chinese first recognize the landscape, and the human figure to us may appear to be relatively unimportant. Nature is completed in a Chinese painting by the inclusion of human life. The sole purpose of man's presence in Chinese art is to stress the infinity and serenity of the scenery. But this rule cannot hold steadfast in any country in the production of Christian art. Wherever Jesus is portrayed he must be accorded the chief place of interest for he becomes the idea and subject of the painting. Just the same, in Chinese art, the strength and beauty is enhanced by the near and distant mountains, the overhanging mist, waterfalls or flowing stream, a plum tree in flower, or the slender bamboos as they keep their gentle motion with the wind.

The patron of art in Europe has been the Roman Catholic Church. The painters were not tormented by the dread of insecurity, but were guaranteed a livelihood by the church for themselves and for their families. In that way they were able to give their best. But for this fact the great pictures, many of which are familiar to many of us, could never have been painted.

Wherever the Roman Church has set foot it has utilized the picture method as a means of propagating the Christian faith. Much of the art that is coming out of China is subsidized by the church, otherwise it could never be possible. The Chinese painters would find no sale for the results of their labors; and while they would not be mercenary, nevertheless they must live, and an artist like anyone else is entitled to feel some sense of security as he goes about his work from day to day.

Christian art in China is now emerging from its earliest beginnings. We may not think of the Chinese painters as great masters, such as Europe has produced down through the centuries. But we must be impressed by some of the Christian paintings that are coming out of China that are typically Chinese. These paintings are by artists who are at the very beginning of their careers and who may yet be struggling to develop their own distinctive styles. Some of the pictures reflect the fact that some of the painters have undergone a European or an American education and have thus been partly loosened from the thought and feelings of the people of their own race. On the other side they have not fully comprehended the principles underlying Western art. From this middle course they are evidently struggling to find a way back to their

people with a content that is dominated by the Christian motive.

The writer has observed how difficult it is for an American sometimes to rationalize the fact that the familiar Biblical characters in Chinese paintings appear as Chinese. Thus Mary, the mother of our Lord, may resemble Kuan Yin, the goddess of mercy, or we may see her in the Lantern Festival which ushers in he Chinese New Year, or as a chilly woman in the dead of winter under a willow tree.

The pure Chinese style of painting a number of events which take place at different intervals, into a single picture is reflected in the picture of the Good Samaritan which also appears in connection with this article. We observe first the landscape with the wild and torn fir trees, the waterfalls in the distance, the high and rocky mountains. It is just the kind of a place where one would chance to meet a gang of robbers. The Good Samaritan is seen in the foreground lending aid to the poor and battered victim. The passing stranger is looking scornfully upon what is taking place. Off in the distance another merciless wayfarer rides ahead, and the bandits may be seen making their escape into the seemingly impassable mountains.

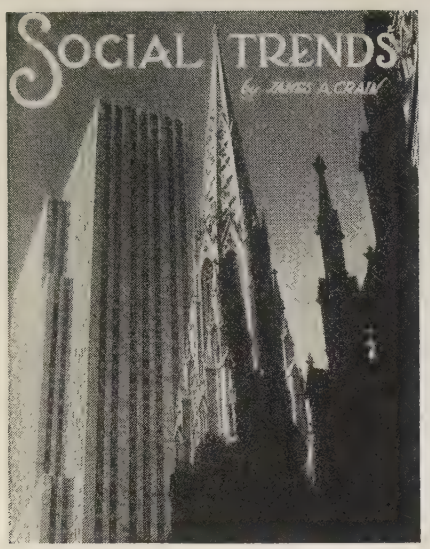
As has already been indicated, the young Chinese artists have their chief difficulty in their representations of Jesus who is the center of most of our New Testament stories and who is also the center of much of our Christian art. The reason for this handicap may be the lack of a Chinese example and parallel such as the resemblance of many to Kuan Yin. Perhaps this is why so many Chinese representations of Jesus show features which are so familiar in European and American Christian art. Even so some of the newer pictures coming out of China portray Christ as a typical Chinese.

The writer has observed how critical some Americans become of Oriental Christian art that portrays the Biblical characters, even Christ, as a Chinese, an Indian, or a Japanese. They have become accustomed to the works of Fra Angelico, Rembrandt, Raphael, da Vinci, and to some of the modern painters of our own day, not realizing that the pictures which they admire in no way represent the times in which Jesus lived.

The objectives of Christianity are realized only as the teachings of Christ are absorbed by the varied cultures. In the field of art we can choose between paintings that proclaim a historical, ethnological and archaeological accuracy or an indigenous art that we can better understand. The fact that we have accepted the works of the old masters and of many of the modern painters whose art may be considered indigenous to their day is to say that we have proclaimed this right for ourselves. If this becomes our privilege we must also be willing that Christians of other races shall have the same freedom, recognizing that they will better see and love God through an art that they are able to comprehend.

EDITORIAL NOTE: *The illustrations of Chinese art accompanying this article are from the collection of Mr. Book.*

Above: Luke Chen's "Gethsemane."
Below: Luke Chen's "The Prodigal Son."



Examining Democracy

THE Petain government announces that France will achieve regeneration through discipline, sacrifice and labor. Under democracy, say the new rulers, Frenchmen put their own pleasures or their own interests first and the needs of the nation second or last. Selfishness produced softness, and when the terrible day of reckoning came they were unable to meet it. France was defeated, they say, because she deserved to be defeated, and she will be regenerated by turning to a more austere way of life in which men are hardened by discipline, sacrifice and labor.

It can be taken for granted that these statements are made at Vichy with one ear cocked toward Berlin. The Petain government represents the Nazi-Fascist element in France that has long believed that the way to dispose of social discontent is to crack down on the discontented. Fascist organizations like Colonel de la Roque's *Croix de Feu* and the more sinister *Les Cagoulards* have been for years undermining French democracy. Supported by men high in the financial, industrial and political life of the nation and numbering as members or supporters influential officers of the national defense forces, these organizations have pursued "boring from within" tactics to prevent democracy from functioning effectively for the nation. Now that their efforts at sabotage have succeeded they point to the failure of democracy and demand a régime of rigid control to reconstruct the national life and character.

While these things are true, we who are committed to the democratic way of life will be very foolish if we fail to examine carefully the charge that democracy promotes an individualism that is selfish, that refuses to make sacrifices for the common good, and creates on the one hand a small class of ruthless exploiters and on the other a large class of flabby weaklings who ask only to be left to their comfort, their pleasures or their vices. If this is a true picture of democracy, then democracy is doomed to die of its own diseases.

Free Men Can Impose Discipline

But such is not democracy—at least not the democracy of the Founding Fathers of this nation. Washington, Jefferson, Franklin did not believe that liberty meant license. They believed that free men could, and would impose upon themselves the discipline necessary to maintain and perpetuate individual and national liberty. They believed that if men were free they would develop their highest potential capacities through self-discipline, education, moral character and religion.

For some years there have been disturbing evidences that some of the sturdy concepts of liberty and democracy were being lost. This weakening of democracy began with the loss of religious faith. When traditional Christianity came into conflict with advancing natural science, an attitude of dogmatism on both sides of the controversy resulted, on the one hand in an attempt to impose pre-Copernican concepts of the universe upon modern minds, and on the other, in the casting aside of religious faith as an outworn superstition. Walter Lippman, ten years ago, described a generation "emancipated" from religion as

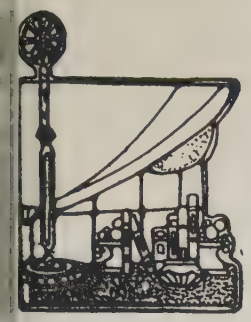
> ". . . brave and brilliant atheists who have defied the Methodist God and have become very nervous; . . . women who have emancipated themselves from the tyranny of fathers, husbands, and homes, and . . . are now enduring liberty as interior decorators; . . . young men and women who are world-weary at twenty-two; . . . multitudes who drug themselves with pleasure; . . . crowds enfranchised by the blood of heroes who cannot be persuaded to take an interest in their own destiny; . . . They ought to be very happy. They ought to be serene and composed. They are free to make their own lives. There are no conventions, no tabus, no gods, priests, princes, fathers, or revelations which they must accept. Yet the result is not so good as they thought it would be. . . .They must find their own courage for battle and their own consolation in defeat."

No Need to Abandon Democracy

To say that there are defects in our democracy is not to say that we must abandon it for some other doctrine. Rather does it lay upon us the obligation to seek again that heroic faith which motivated our fathers when they founded this nation in the conviction that life, liberty and the pursuit of happiness are endowments of the Creator and that governments are instituted among men for the purpose of securing and perpetuating these God-given blessings.

Here is a task for the church. Religious, as well as secular education has failed to make men realize that only good men can be free. "A man's worst difficulties begin when he is able to do as he likes," says Huxley. If being free to do as one likes means freedom from responsibility, refusal to accept the disciplines necessary to liberty, the exploitation of the weak by the strong and the pursuit of ease, pleasure or vice, then no one can long be free.

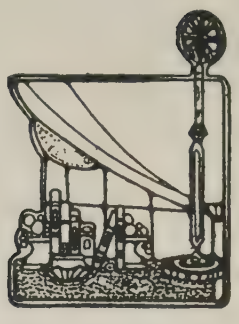
Dictators boast that their peoples have been welded into strong, self-confident nations capable of making sacrifices for the common good and enduring hardship in a common cause. It is the business of Christianity to prove that free men can be strong, self-reliant; that they can make sacrifices for the common good and endure hardship for a common cause without sacrificing either their freedom or their faith.



Book Chat

New England—Man's Search—Paul

By C. E. LEMMON



WITH the publication of *New England: Indian Summer* Van Wyck Brooks has covered a hundred years of the history of American literature. His former volume was called *The Flowering of New England* and was published four years ago. In that volume Mr. Brooks traced the creative period in American literature up to the year 1865. He dealt at length with the contemporaries of Emerson and the great school of Boston writers, thinkers, and theologians. He had much to say about the religion of the period, for it was in that time that the rational theologians of the Unitarian school made their impact upon American thought. While the Disciples were a pioneer western people this generally rational approach to religion was so much stressed by Alexander Campbell that he was often accused of being Unitarian in his thought.

THE later volume dealing with the fifty year period from 1865 to 1915 shows the decline of the New England influence. The successor of the great New England writers was William Dean Howells who was brought into Boston from the West, and who later moved to New York which had become the center of the publishing business. Mr. Brooks has much to say about religion in this volume also. Instead of being independent thinkers the later New England writers such as Henry James and Henry Adams were cynical concerning American life and yearning for Europe. The prominent influence in New England religious life during that period was not the rational Unitarian preachers, but Phillips Brooks the Episcopal preacher, using a religion transplanted from England. This, says Van Wyck Brooks, was symptomatic of the decline of American letters. These two volumes are masterpieces of literary narrative and are of the highest cultural value.

DR. HANS ZINSSER, famous bacteriologist of Harvard University, has written an autobiography, in the third person, purporting to be the story of R. S. and titled *As I Remember Him.* There are more than four hundred pages of perfectly brilliant writing in this vital story of a most interesting man. There is something very important and something very sad about this book. It is important for indicating the enthusiasm with which men of science go at their life work. It is sad because there is a longing for experiences outside the realm of scientific meaning which he does not find in spiritual and religious factors. R. S. traveled everywhere, met interesting people, had remarkable experiences, was a wide reader and a keen observer. His capacity to tell the story makes the book one of high literary merit. His father died without belief in God, and the son has considerable to say about his own lack of religious faith. It seems to us that he is a little wistful as he speaks of this lack of religion. The last chapter which tells of his feelings as he approaches the last months of his life which will soon be ended by an incurable disease makes a strong and even noble pretense to courage and only succeeds in a tragic poignancy.

MAN'S SEARCH FOR HIMSELF is the title of the Cole Lectures recently given at Vanderbilt by Edwin Ewart Aubrey, of the University of Chicago. These lectures deal with the individual in his loneliness and of his need for fellowship on a deeper level than is to be found in the ordinary experiences of the working world. This level is attainable through religion which uses the language of art and ritual as well as the spoken word to give the individual a sense of community. This sense of community is of vital concern to the church and must be conceived imaginatively in ever wider circles of inclusion. The embodiment of this spirit of community on the level of love is in Jesus Christ. The book is important. Because it is closely argued it is not always easy reading. It deserves high rank in the Cole series.

WE all imagine we could do better work in an environment of harmony, and yet it is perfectly obvious that much of the great creative work of the world is done as a result of conflict. Donald Wayne Riddle has written a biographical sketch of the great Apostle with that in view. He calls it *Paul: Man of Conflict.* It was the crisis brought about in his conflict with the early Christians that led to his conversion. It was conflict with the Judiasers that made him see that the new faith must be more than a Jewish sect and sent him out as a missionary to the whole world. It was conflict with a pagan world that caused him to plant churches and then follow them up with careful oversight so that these early Christians would be able to stand against their time. These few sentences do scant justice to the scholarly treatment by Dr. Riddle, but they do indicate the fruitful line of thought that runs through the book.

(Continued on page 47)

Mondombe
In the heart of Africa

By BUENA R. STOBER*

THIS is Mondombe's 20th Birthday year. We had the big celebration in May. Here are a few of the sidelights of the growth of our work in and around Mondombe.

Mondombe is located three-fourths of a degree south of the equator, and is 1,500 feet above sea level. It is the furthest inland station of the Disciples of Christ.

Miss Hattie Mitchell has just made a trip through our Mpangu field which is growing by leaps and bounds, with hundreds of new Christians. They are asking for more native evangelists. One of the first baptized from the village of Yalokele in 1920 is now one of our strong, young evangelists in another field. The number of Christians in the village Yayenga has grown until they have built four separate chapels. Their first Christians, four in number and still active, were baptized in 1921.

In 1925 Miss Mitchell and Miss Goldie Ruth Wells made their first trip through Mpangu by bicycle and teepoi, the first white women the people had seen. The natives were frightened because the bicycle left its tire prints in the path. They said, "Your machine leaves a path for the evil spirits to walk right into our village." The pitiful part of it was that they had a lot of sickness in the village that year and blamed it on the bike. Now bicycle travelers, both white and black, are common sights in Mpangu. Miss Mitchell made the trip out there this time on her motor-bicycle. After she had had an accident on one of the bad roads and broken her arm, Dr. Baker went out on his motorcycle to bring her in. Fortunately she is getting along all right.

Even those Christians who fall back and take harems cling close to the church in other respects; but along with the faith in Christ are a lot of heathen customs and if we are not on the job they do not understand His teachings. One little group of Christians were choosing an official leader as they had no evangelist near, but the man they chose was a "Christian" that had two wives and was trying to dispose of the child wife. It is a long, tedious task but we are gaining ground.

Before the first missionaries arrived here all the three older stations had sent native missionaries to Mondombe. In 1919 Bolenge had eight men here; Monieka, ten, and Lotumbe, two. As the result of their work and the missionaries, Mondombe's own Christians have gradually taken these places, until now there is only one down-river evangelist among 55 trained men in various parts of Mondombe region besides 45 only partially trained men. By 1920 the work of these down-river men had produced 11 Mondombe evangelists, two of whom are still preaching; Ntange Timoteo, pastor of the Mondombe church, and Boloma Jean, the head evangelist of our Bosondongo field. Dozens of villages are calling for preachers, school teachers, and nurses much faster than our school can prepare them, and we are pleased with the increasing number of little mud and leaf chapels springing up in the villages.

Along with the serious there is usually a bit of the ridiculous. Our evangelists are anxious to have these chapels look as nice as possible, and Bible pictures are much in demand. In one new chapel where there was no trained evangelist, a big whiskey ad was on the wall, and when Miss Mitchell protested the leader was quite unconcerned and said he would come after a Bible picture when the evangelists came in. So remember your discarded Bible pictures or brand new ones are very welcome. Don't declare any value on the package and mark it "Old pictures, Printed Matter, Imprime, no commercial value" and we will not have to pay customs, or at lease very little.

In 1931 the church here was shocked at the news of the death of an evangelist, Botuli Simon, whose wife had just died. He was reported to have been killed by a leopard in broad daylight in his own house, but the Christians did not believe the story as he had defied the local witch doctor and had eaten taboo food. The were taking him out to bury him whe they met a group of hunters wantin some bait for their hunt. It was agree that they might as well pay for and us the available meat; but when the hunter opened the matt here was the body o their own relative, Botuli, who had bee preaching at Yampete. A horrid stor Yes! But there are hundreds of touched villages where that could happe in Mondombe field now. We must hel these native Christians so that there wil be fine, trained men to go to these vil lages and preach Christ's Love.

Here is just a glimpse of Mondomb progress after the first year of Mission ary effort:

	1920	1930	1940
Native teachers on Station	16	17	23
Native teachers-preachers in back-country	20	38	63
Native teacher-helpers	---	---	39
Students in station schools	1,374	1,234	327
Students in back schools			1,458
Hospital	0	1	1
Dispensaries	1	0	5
Cases treated	---	6,204	15,318
Total treatments	1,500	21,811	84,211
Operations	---	---	135
Baptisms of the year	136	297	1,815
Christians	215	3,017	8,500
Population of the Mondombe area	---	---	100,000
Untouched population	---	---	50,000

* (1939).

Outstanding Events

1916—Arrival of first missionaries on ex ploratory tour.

1917—Placing of the first teachers at Mon dombe, and the Station laid out.

1920—Opening of the Station with the ar rival of Mr. and Mrs. E. R. Moo and Miss Goldie Ruth Wells.

—First upriver teachers sent out.

1922—Church dedicated and Industria School Building completed.

1923—First unit of Shotwell Memoria Hospital opened by Dr. E. B. Pear son.

1927—In spite of ill health, Mr. and Mr E. G. Boyer leave Bolenge to re open Mondombe after staff shortag had forced its closure four month earlier.

1931—A teacher, Botuli, who defied th witch doctor, found murdered.

1933—Retrenchment due to cut in appro priations.

1936—Replacement of downriver hea preacher, by local man, Ntang Timothy, and retirement of Bokes Paul, after twenty years of servic

1937—Mr. and Mrs. L. A. Hurt organiz advanced school with individu desks for pupils, and cultivate genuine school atmosphere.

1940—A daughter of the native who mo opposed the mission station, now deaconess.

—A daughter who attended the Cong Christian Institute with her parent now ready to enroll there as stu dent, with her husband.

—Twentieth Anniversary.

* Missionary nurse in Belgian Congo, under The United Christian Missionary Society.

Patients at the Hospital at Mondombe.

A Rural Challenge to the Protestant Church

By DAN R. DAVIS*

MANY rural sociologists have stated that the rural church is dying, and some have gone so far as to state that this particular institution is already dead. These sertions are partially a matter of controversial opinion; however, we may say ith certainty that this important rural ganization is declining in its position.

A part of the decline of the rural urch in the South may be attributed to e following factors:

1. The rapid increase in number of radios in rural homes.
2. The population shift to cities and a consequent loss of wealth and rural leadership.
3. Poorly trained rural ministers. The organized Protestant churches are training ministers to preach in cities only, as there is little professional acquaintance of ministers with the problems of our rural people. The very old minister and the very young minister are found most prevalent in agrarian areas.
4. Over-churching. There is one church to every 317 peoples in the South.
5. Increase in farm tenancy. The rapid increase of farm tenancy coupled with low economic income and a mobile population reflects itself in the instability of rural social institutions.
6. The growth of unstable emotional sects. Economic pressure and laissez-faire policy, in the rural South, of the Protestant church have given rise to the "Holy Roller" and kindred congregations.
7. Poor physical equipment and buildings.
8. Increased denominational competition.
9. Declining economic support of the rural church. This decline in economic support has been due to: farm tenancy, tariff, depression, mechanization of agriculture, inequality of freight rates, loss of agricultural export trade and the uncertainty of agricultural income.
10. Automobiles, highways and picture shows are inducing competitive rivalry with the rural church.

A multitude of the aspects of American civilization are changing rapidly. here has been an industrial revolution, nd we are now in the midst of an agricultural revolution; and, too, the maority of our population is no longer ural. The rural school has kept pace vith some of these variations by adopting a program of consolidation. However, he rural Protestant church has clung everely to the traditions of an antiquated social and economic past—there as been no consolidation of social and conomic resources for the support of a ew rural church program.

There are five well-defined institutions that predominate in American civilization: the school, the family, the church, the government, and business enterprise. These institutions have weathered the processes of an aging civilization by rendering definite services to society. Whenever any institution fails to render some definite service it is cast aside and forgotten in the tedious process of social evolution.

The greatest single weakness of the rural church lies in the fact that this institution is failing to meet the needs of the rural people—it is failing to render a definite service.

In what manner may the Protestant church strengthen its program in the rural South? Perhaps this question can best be answered by presenting a brief outline of a revised church program. One must bear in mind that there is a scarcity in variety of institutions in rural areas for the social and economic betterment of all phases of rural civilization. The rural church and the rural school are most conspicuous. Urban civilization presents quite a contrast in both number and variety of similar purposed institutions; that is, Chamber of Commerce, Lions Club, Rotary Club, Community Chest, City Health Clinic, Art Museum, Library, Y.M.C.A., Boy Scouts, Kiwanis Club, etc. In order to maintain a balance between rural and urban civilization the rural church and the rural school must assume the responsibility of rendering a part of those services made available by a myriad of institutions, to the urban half of our population.

A revised church program for strengthening the position of the Protestant church in the rural South must have a dual purpose:

First: The rural church must meet the spiritual and devotional needs of the people. But do not stop here—the church must do more than this as an increasing number of rural people are remaining at their homes and tuning their radios each Sunday to the outstanding sermons of the day.

Second: The church must meet the physical and social needs of the rural people. The essential teachings of the Christian religion are hinged on the following phrase, "the rendering of unselfish service to one's fellowman." Should not the church afford leadership in making these teachings practical, real and constructive, that a rural people may see accomplishments with their own eyes? Is it not a practical rural church program that teaches a people how to combat the spread of typhoid fever—is this not a greater service not only to one's God, but to one's fellowman; is it not as important religiously to save human lives as it is to save human souls?

A rural church program must be concerned with the problems of farm tenancy, rural diet, soil conservation, rural housing, agriculture and agricultural income, rural health, rural education, sanitation, rural recreation, and rural youth. A solution to these and numerous other rural problems is the need of the rural people. Physical accomplishments in the process of a solution to these rural problems under the leadership of the church will strengthen this institution and the peoples of a rural civilization. The Protestant religion will then become a part of the everyday lives of the peoples.

In order to make this proposed program effective the Protestant church must prepare ministers to preach to rural congregations by equipping them with a knowledge of agriculture, rural community organization, rural leadership, and the many problems confronting a rural civilization.

A complete social and economic survey of the rural area served by a church must precede any program of reorganizing the individual church.

Why should the organized Protestant churches of America be concerned with a declining rural church in the South? A brief review of recent population trends in the United States will give ample basis for consternation.

Dr. O. E. Baker, Senior Agricultural Economist for the United States Department of Agriculture, has pointed out

(Continued on Page 31)

—Dobson

Ploven—The Plow.

Ploven—The Plow—is Danish in origin according to Mrs. Marguerite Butler Bidstrup, assistant director of the John C. Campbell Folk School, who interprets the picture: "The older man is showing the young boy how to plow a straight furrow, but its meaning is really deeper: it is that of directing the youth through life. The boy, with his hands on the plow, is seeing far off into the future." Mrs. Bidstrup also adds: "The plow boy later became a very famous minister in Denmark."

Copies of the picture may be had from the Christian Rural Fellowship, 156 Fifth Avenue, New York City, in halftone prints, 5"x7", single copies 5c; 10 for 35c; 50 for $1.25.

* Professor Davis is a member of the eaching staff of the Department of Rural Sociology, Agricultural and Mechanical College of Texas, College Station, Texas.

They Have Served Nobly

By C. M. YOCUM*

TO select young missionaries and appoint them for their tasks is a delightful service. With lofty ideals, deep consecration and after thorough training they go to strange lands to undertake their God given work. Across a period of almost a quarter of a century I have had the rare privilege of presenting a very select and most worthy group of young missionaries to our board of trustees for appointment. To send them out, to counsel and to fellowship with them and to hold them up in prayer is a real joy.

But missionaries have a way of serving out their appointed years on their fields and of coming up to retirement. Now it is one thing to take up a lifetime task; it is quite a different thing to lay it down again.

But I have learned that while missionaries usually retire with reluctance, preferring to "go on" rather than to "give up," (one missionary told me once that when he enlisted nothing was said about retirement and that he had enlisted for life; he was still alive and he wanted to go on with his work.) nevertheless they retire with grace and hand over their work to other hands confident that it will not suffer by the exchange.

Nine missionaries retired this year from India. India is our oldest field where continuous work has been carried on; hence more missionaries have served longer there than in any of our other fields. About 25% of our missionaries in India are in their last term of service.

MISS Caroline Pope, Mr. and Mrs. C. E. Benlehr, Mr. and Mrs. H. C. Saum, Mr. and Mrs. W. G. Menzies, and Mr. and Mrs. W. E. Gordon have served nobly, have done their full share in building up a mission that works smoothly and efficiently, and a church which is 80% literate while the average literacy for all Christians in India is 28%. The average for Hindus is 8%, and the average for Mohammedans is 6%.

Miss Caroline Pope was born in a log cabin in the prairie country of Illinois. She became a trained nurse and went to India in 1905 where she not only did the work of a nurse but helped to train nurses at Bilaspur, Mahoba and Pendra Road. She was always evangelistic in spirit and spent her last term in full-time evangelistic work.

The Benlehrs hail from Ohio. He was educated at Hiram, she at Wilmington College. Mrs. Benlehr taught in Morehead Academy, Morehead, Kentucky, before she went to India. Damoh, the Chhattisgarhi, and Jhansi have all felt the effects of their splendid service. Evangelism was their field but of course education and orphanage work claimed much of their attention.

Mr. and Mrs. H. C. Saum

Mr. and Mrs. W. G. Menzies. In the center is Miss Veda Harrah now home on furlough. (See story on page 31.)

Mr. and Mrs. H. C. Saum came from Virginia and Pennsylvania, Bethany College, and Pennsylvania State Normal respectively. Mrs. Saum is the daughter of missionaries in British East Africa. Probably the work they did which we shall remember longest is the very successful evangelism they carried on in their final term among the very promising Satnamis in and near Takhatpur. We have promise of a prolific group movement in that district, and the Saums are largely responsible for its beginnings.

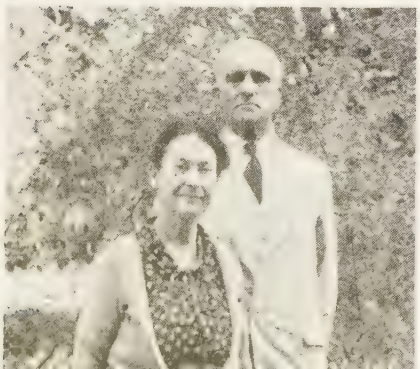
W. G. Menzies was born in Glasgow, Scotland, Mrs. Menzies in Kansas. Mr. Menzies was educated in West Scotland University, Butler and the College of Missions, Mrs. Menzies in her native state. Mr. Menzies was a pastor in Scotland and later in Kansas before they went to India. Their work in India was educational and evangelistic, with a strong emphasis on the solution of rural problems. The Fair in Pendra Road has been responsible for an incredible increase in farm crops and development of poultry and stock. Long before Mission Executives began talking about rural work the Menzies were doing something about it.

W. E. Gordon was born in India, Dr. Ada McNeil Gordon in Iowa. Dr. Gordon became an M.D. in 1897 and went to India where she met "W.E." They were married in Des Moines in 1905. Mr. Gordon, while in America on furlough attended Bethany, Hiram and Chicago Universities. Jhansi, Bilaspur, Jubbulpore and Damoh have all been blessed by their consecrated service. Dr. Gordon has been the living link of the Central Church in Des Moines throughout her service in India.

These nine have a high place on the roll of honor of foreign missionaries; their names are on the tongues of our entire Indian brotherhood and are known by thousands throughout America. They have served nobly; they have built well; they have been faithful to their trust; they deserve retirement in a much more liberal basis than our brotherhood is providing for them. We delight to honor them.

* Dr. Yocum is Chairman of the division of foreign missions of the United Society.

Mr. and Mrs. W. E. Gordon



Miss Caroline Pope

Mr. and Mrs. C. E. Benlehr

To Christ We Own Allegiance!

By GRACE W. McGAVRAN*

A Service for the Dedication of Offerings on Thanksgiving Sunday

Usual Thanksgiving decorations will be effective. A table at the back of the platform, suitably draped, should carry a great pulpit Bible, open at the book of Psalms, and propped up from underneath at the back. Candles to each side of it illuminate it. On either side of the table a reading desk is placed, whereat stand the two Readers. A quartette might stand or be seated just back of and above the table. If a choir is used instead of the quartette, place it in the choir loft. A group of young people to read will be needed. They may be a selected group, or a whole department such as the Intermediate Department. They are seated in the audience directly in front of the platform. Department representatives to bring the gifts are seated in the audience until they are ready to come forward.

Prelude—"Laudes Domini," the tune to which "When Morning Gilds the Skies" is usually sung. During this prelude the two Readers, the Quartette and the Young People march in and take the places reserved for them.

Congregational Hymn—"When Morning Gilds the Skies," stanzas 1, 2, 3 and 4.

1st Reader: (reads earnestly and joyfully) Psalm 100:2.

2nd Reader: (reads in the same mood) Psalm 100:4.

Choir: (responding earnestly) Psalm 100:5.

Young People: (adding their voice of praise) Psalm 78: 4b and 4c; 6, 7, and 3.

Quartette: (singing to the tune "Ancient of Days.")
Father of lights, in whom there is no shadow,
Giver of every good and perfect gift!
With one accord we seek Thy holy presence,
Gladly our hearts to thee
In praise we lift.

1st Reader: (repeating softly) Gladly our hearts to thee, in praise we lift! For in so doing we acknowledge the goodness of God to usward, and render thanks for the Church of Christ in whose nurture we have grown and in whose shadow we find the best that our lives have known.

Quartette: (singing)
Glad for the cause that binds our lives together
Through thee united, worshipping as one:
Glad for the crowning gift that thou hast given,
Sending to light the world,
Thine only Son.

2nd Reader: Jesus said, I am the light of the world. He that followeth me shall walk in the light. We praise God today for our church which brings to us knowledge of Jesus, the light of the world.

Quartette: (singing)
Light of the world, through whom we know the Father!
Pour out upon us thine abiding love,
That we may know its depth and height and splendour.
That heaven may come to earth,
From heaven above.

Young People: (in unison, speaking joyfully)
My soul shall be joyful in the Lord;
It shall repoice in his salvation.
Thou shalt show me the path of life:
In thy presence is fullness of joy:
For God hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ.

Choir: (singing)
Thou art the Christ! To thee we own allegiance.
May our devotion sweep from sea to sea,
Even as we, the gift from thee receiving,
Joyfully minister that gift to thee!

1st Reader: (softly and reverently) Even as we, the gift from thee receiving—

2nd Reader: (in the same tone of reverence) Joyfully minister that gift to thee.

1st Reader: Even so we, who under the banner of the church have come to be followers of Christ the King and to own our allegiance to him, give thanks to God for the greatest of all gifts, the gift of Jesus, our Lord and our Master.

2nd Reader: Even so we, in token of our allegiance, join hands to send the banner of our Lord forth; join hands to send the messengers of the Gospel of Light and Life into the highways and the byways of our state, that every man and every woman and every child may walk in the Light.

1st Reader: Give unto the Lord the glory due unto His name.

2nd Reader: Bring an offering and come into his courts!

Representatives come forward for each department, bearing each the gift of his department. They take their places half to one side and half to the other side of the offering table, facing each other. The tallest ones are to the back and the little children in front. While they are coming forward—

Young People: (read, strongly and rhythmically, almost as if it were being sung to the tune "'Ancient of Days")
Lord God of Hosts, whose purpose, never swerving,
Leads toward the day of Jesus Christ, Thy Son,
Grant us to march among thy faithful legions,
Armed with thy courage till the world is won!**

Representatives of departments: each in order, now reverently repeats the offering words assigned him below, and then advancing to the table lays his offering thereon. The representative remains facing the table after this, so that when each one has said his line, and laid his offering down, there is a semi-circle of representatives facing the table and the open Bible. They remain thus until the time specified for them to leave.

Beginners and Primary children: The Lord loveth a cheerful giver. (They then put their offering on the table as indicated above and remain facing it. And so the others which follow.)

Junior Child: Be ye doers of the Word and not hearers only.

Intermediate: Take ye from among you an offering unto the Lord; whosoever is of a willing heart let him bring it.

Senior: Remember the words of the Lord Jesus Christ, that he himself said, It is more blessed to give than to receive.

Young People's Representative: Whatsoever ye would that men should do unto you, do you also unto them.

Adult Classes Representatives: Every good and every perfect gift is from above. Freely ye have received, freely give.

Quartette: (singing with bowed heads as a prayer, to the same tune, "Ancient of Days," while all on the platform bow in prayer)
Strong Son of God, whose work was his that sent thee
One with the Father, thought and deed and word,
One make us all, true comrades in thy service,
And made us one in thee with God the Lord. Amen.**

Benediction:

Recessional: "Ancient of Days" is played softly while the representatives, the Quartette, and the two Readers leave, marching out in procession.

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** Shepherd Knapp, 1907.

New Christians in China

By STELLA TREMAINE*

WHEN the church board of our church in Wuhu, China, met on the afternoon of May 30, we presented to them 23 candidates for baptism. The Chinese members of the board feel that they must take some responsibility for the people who are baptized.

All of the candidates have been in contact with the church for some time. One woman has been an inquirer for six years; our evangelistic band preached regularly in her home five years ago. One class has had special instruction to prepare them for baptism. Another group had two special classes each week for six weeks. All of the students have had daily Bible classes for at least a year and a half, some of them for a longer period. Six of the women are wives of men who have been church members for some time. The husbands of two are not Christians, but we hope to bring them to Christ soon.

I want to tell you a little about one woman, a widow who came with her 18-year-old daughter. She has been an ardent Buddhist and a strict vegetarian for twenty years. Such a strict diet is supposed, according to Buddhist teaching, to advance an individual several thousand years and to save one from several reincarnations in the form of lower animals. Now this woman is thoroughly converted and realizes that there is no "merit" except in Jesus Christ, our Savior, so she has been eating small quantities of meat and eggs and such things, trying gradually to develop a more common appetite and a desire for food such as the others eat. She is well educated. I think there is not a woman in our church of her age (she is past fifty), who reads better. She will soon be able to take places of leadership in the church, I am sure.

Two of the boys were sons of church board members; others were members of Christian families; but some were the first Christians in the family. A committee of teachers had specially visited the homes of those students whose parents were not Christians, to get the consent of the parents. We want our students to become Christians and lead their families to Christ; we make a much better approach if we do it with the cooperation of the family.

The teacher who introduced the boys to the board told something about the home situation of each of the boys. One is the son of a man who likes to sleep late himself, but who has been requiring his son to rise at dawn and burn incense to the moon on the morning of the new and the full moon each month. This is an ancient custom of the nature worshipers in China, and is almost universal among non-Christians. The boy has been objecting to doing this worship for some time, saying that he was a Christian in his heart. When the teachers visited the father and he consented for his son to be baptized, he promised that he would not even ask the boy to follow the custom again.

Another boy was very sick last summer. His family wanted to burn incense and make a special appeal to an idol, but he objected and kept them from doing it. He said that he had prayed to God whom he worshiped at school and church to heal him, and he was not willing that they appeal to an idol, even if his sickness was unto death. We know that it is always very hard for a very young person to become the first Christian in his family and to stand out against all the pressure toward heathen worship. But as the oldest member of the church board said, "If these young people set a shining example of Christian devotion and courage before their families, the Lord will certainly move their hearts."

On the following Saturday afternoon we had a special consecration service for the 23 people to be baptized. Because we wanted it to be a very reverent and worshipful service without any outside disturbance, we had the service in the little chapel in the basement of our house. We had the chapel beautifully decorated with large pictures of scenes from the Life of Christ, fresh green vines, a white altar with a gold cross, great vases of crimson rambler roses, and more than a hundred lovely Easter lilies that I had cut in my own little garden. One great candle represented Christ, the Light of the world.

For Sunday morning we had made our dark, bare church as attractive as we could with vines and flowers. The pastor baptized ten school boys, one teacher and one business man; then I went into the baptistry and baptized ten women and one school girl. Miss Lawrence played the piano; Mrs. Haskell assisted the women into the baptistry. The choir sang constantly and tirelessly. The house was full of people, and it was a very quiet and reverent service.

It was a glorious, happy day. Sometimes it seems that the world is so full of hate and misery and destruction that there can be no joy; but when one sees people coming to Christ, when we see the Kingdom of God going forward, we realize that in the midst of all the noise and tumult of the destruction of our petty systems, that the enduring, the Eternal is still unshaken. God is blessing us.

* United Society missionary at Wuhu, China.

The Children's Guide

What a difference one personality can make in an institution! Mr. Siao Teh-Ching is back at work after a semester's health leave. Our South Gate plant in Nanking, China, is overflowing with children and young people, ranging from kindergarten through Junior Middle School II.

Probably Mr. Siao has his best thought and energy on more children than any one of our mission staff today. Mr. Siao has two children of his own, a girl in the fifth grade and a little boy of five who is deaf and dumb following meningitis. He comes from a large Chinese household; even in these war times nine families are at home. A household of sixteen children is the setting from which Mr. Siao comes daily to minister to the hundreds of boys and girls in our institution. In a quiet, friendly spirit he promotes good will and cooperation.

Mr. Siao graduated from our South Gate Middle School and had two years in college. Before the war he was teaching English and geography in the school, and acting as treasurer and head of the business department. Now he is the dean of the school and an active supporter of every good work which goes on at South Gate where he is much beloved and respected as an earnest and efficient Christian gentleman.

—*China Mission News Letter.*

—Photo by Lois Ely

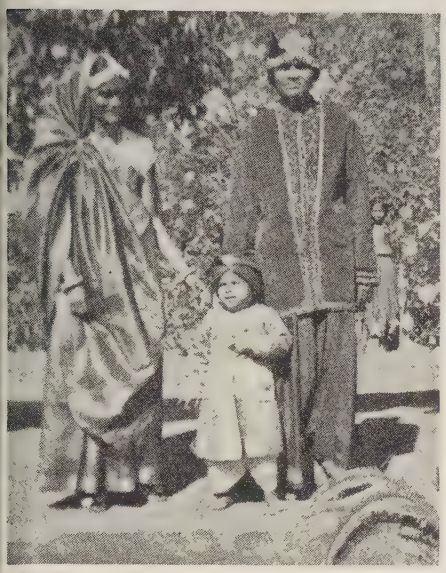
South Gate's newly rented plot of ground in Nanking has been made into a playground. This is a vital form of relief.

Say It With Flowers

By LETA MAY BROWN*

IN India they really "say it with flowers." There is no occasion of any kind but that the honored one is garlanded with long wreathes of flowers. The marigold seems to be the favorite as it is the sacred flower of India, presented to gods and goddesses and to the sacred cow. But when marigolds are lacking, any other flower will do.

There are certain occasions, however, and for certain personages when the real flower garland is not acceptable. Paper flowers of colored tissue paper, or silver or gilt, or some sort of glistening paper are used on such occasions. Often garlands are made of gilt ribbon or silver ribbon, such as we use in the U. S. A. for doing up Christmas parcels. A variety of fancy, cloth garlands have recently become quite fashionable. Such are called "ever-lasting garlands," and the idea seems to be that the real flowers, which may be had for the picking, in their very cheapness fail to honor the recipient as the more expensive materials do. For example, we were told that we could not give the Governor a real flower garland on his visit here last spring, so we had to make paper ones—while many lovely flowers in our gardens were just crying out to be used in garlands!



Principals in drama: Miss Daulat as the queen, Rukhmani as the little prince, Miss Nanhe as the king.

Well, there were plenty of occasions for them to be used later. We had many farewells from Pendra Road. The Menzies and Miss Caroline Pope went home to retire; Miss Veda Harrah went home on furlough. There were many farewells for each person, and each occasion demanded numerous garlands.

Sumankhetan School had a special farewell for Miss Harrah in the presentation of that old Indian classical drama, "Harish Chandra Satyawati." The principal parts, the queen and the king, were taken by two of the teachers. Many said their acting was most excellent. But the person who "stole the show" was little 2½-year-old Rukhmani who spoke her lines so clearly that everyone heard her. And, of course, garlands and parting gifts were presented as between-acts numbers.

When Mr. and Mrs. Menzies and Miss Harrah left Pendra Road on their way to the boat, there was a great crowd down at the station to bid them farewell. It seemed that each person there wanted to give them a farewell gift and a garland. It is a lovely custom, done in a lovely, gracious way in which our Indian friends excel. They surely know how to "say it with flowers."

* Missionary at Pendra Road, India, Sumankhetan Girls' School.

A Rural Challenge

(*Continued from Page* 27)

that those cities in the United States of more than 100,000 people cannot maintain a stationary population. The fact is that these cities have a 20 per cent deficit in ability to maintain a stationary population as represented in number of childbirths. The rural areas, in contrast, have a 50 per cent surplus of children in ability to maintain a stationary rural population. The rural areas replenish and contribute to the growth of cities.

The South is the "incubator" of our nation. Almost 60 per cent of all migrants to the city came from the South in a great trek of population from rural to urban areas during that period from 1920 to 1930. The Protestant church predominates in the city of today only because of the past domination of the Protestant church in rural areas.

The Catholic church is evidencing concern by intensifying its plans to render a program of service to the rural peoples, and this church will thus strengthen its position in these areas. The National Catholic Rural Life Conference is dedicated to the achievement of economic, social and spiritual security for rural America. This church is beginning to forward a practical church program in an area of declining Protestant churches and in so doing, it is laying a solid foundation upon which to strengthen its urban church of tomorrow.

The survival of the Protestant church will depend upon an immediate revision of its church program to one of concern for the grave problems of the rural South, the "incubator" of our nation.

Stewardship Year 1940-41

Edited by O. L. Shelton

The wide response to stewardship year has been most gratifying. The avalanche of cards returned to stewardship headquarters ordering materials and giving a pledge of the utmost cooperation assures that significant things will happen this year in this important field of church development. Churches can be enlisted this year in a definite and comprehensive study of the fundamental conception of stewardship.

If materials have not been ordered for the observance of October as "stewardship month," there is still time to obtain the special "Patent Sides" bringing four stewardship studies; or the four studies written as an elective course, by R. E. Valentine; or dramas for week-night or Sunday evening presentation; or some of the other splendid material that has been prepared for the cultivation of the life of the church in this area.

November—Every Member Canvass

Many churches will take the every member canvass in November. A series of leaflets that will give a spiritual "lift" in this important program has been made available for distribution to the church membership. The pamphlet, "Step up and consecration," written by Bert Wilson, ought to be studied by every committee leading in the every member canvass. It will give a new emphasis and bring a new light to many members as they face the challenge of the Kingdom of God in this tragic day. The "Program Guide" for Stewardship Year will offer many suggestions that will enable any church to make the canvass "an every member spiritual dedication."

Religious Education Emphasis

This year will offer a splendid opportunity to begin an educational program in each church that will bring a deeper stewardship life in the days to come. The pamphlet, "Stewardship Begins in Childhood," written by Mabel Niedermeyer, will be a helpful guide to children's workers; and the pamphlet, "Guiding Youth in Stewardship," by Paul Becker, will be equally as helpful to leaders of youth. The consistent use of such materials will bring a new conception of the Christian way of life.

Bibliography Useful

The extensive bibliography given in the Program Guide will make available a list of books to be used for study courses, reading courses, or for sale to members of the congregation. A display table in the foyer of the church, offering some of the books for sale, would probably find many patrons.

Suggestions, helpful plans, or requests for material will be gladly welcomed by the Stewardship Committee, Irvington Station. Box 36, Indianapolis.

Fall Programs of Our Colleges

Transylvania College
Lexington, Kentucky

LAST year a group of students on the campus at Transylvania College became interested in encouraging religious activity and thinking among the students. There was organized the Koinai Club, getting its name from the Greek word "koinai" which means "sharers." The club is open to all students who wish to become members, regardless of church affiliation.

Koinai meets regularly each Wednesday and presents a program of worship, inspirational speaking, and group discussion. A room in the new student union building on the campus has been set aside for the use of the club, where it is possible for students to go for meditation and discussion. The room has been furnished and equipped by members of the club and has been named the "Upper Room."

Members of the club have been greatly encouraged by the wide use which is being made of the room by the various students on the campus.

Butler University
Indianapolis, Indiana

Butler University announces that in cooperation with the National Foundation for Education in American Citizenship there will be offered during the current year a course in citizenship and better administration of government. Through the generosity of friends of the university, funds have been made available to provide an adequate staff for the course.

Dr. Franklin L. Burdette, director of the course, was formerly a member of the staff of Princeton University. Dr. David M. Silver, a graduate of Butler and the University of Chicago; Dr. Albert R. Highley, former student of the Institute of Higher International Study of Geneva; and Warren R. Isom, Assistant Professor of History and Political Science, complete the staff for the new course.

During the month of August, several members of the Butler College of Religion faculty took part in religious schools and conferences held throughout the country, among them the graduate training school and the Christian Service Camp, Lake James, Indiana. Dean Frederick D. Kershner, Dr. Dean E. Walker, Dr. Peyton H. Canary were members of the staff of the school.

Several hundred young women graduates of the high schools of Indiana were guests of the upper-classmen of Butler University at an annual tea held late in August in their honor. Most of the guests attending were interested in the university this fall.

In addition to the new faculty members mentioned above, Dr. Phillip M. Vail is the new Dean of the College of Education; Dr. Haley D. Worthy is director of the Reading Clinic of the School of Education; Prof. Wilbur B. Brookover has been added to the Sociology Department; Charles J. Anthony and Harold B. Baker are new members of the College of Business Administration; and Dr. Elizabeth B. Ward is the new Dean of Women.

William Woods College
Fulton, Missouri

William Woods College began its fifty-first college year when instruction began on September 12. Enrollment again reached the full capacity.

Better Citizenship is to be stressed at Butler University, Indianapolis, under a new cooperation plan between Butler and the National Foundation in American Citizenship. The course will be required of all sophomore students. The instruction staff include (left to right, seated): Prof. Warren R. Isom, President; D. S. Robinson, and Dr. David M. Silver.

Standing (left to right): Dr. Albert R. Highley and Dr. Franklin L. Burdette, director of the course. Dr. Robinson is assisting with plans.

Dr. William A. Brandenburg, Jr., formerly of Ohio State University faculty, will be Dean of Faculty and head of the Department of History. Raymond Russell of Iola, Kansas, becomes head of the Department of Commerce; Miss Charlotte I. Lee joins the staff of the Department of Speech and Drama; Miss Charlotte Irving is assistant instructor in the Department of English; Miss Margaret MacGregor will teach Organ; and Miss Vida Windsor comes from Miami University of Oxford, Ohio, to become head of the Department of Art in the college.

President Henry G. Harmon gave the annual collegiate church service sermon on September 15 at the First Christian Church in Fulton. All of the students in the college attended the morning worship, and several participated in the program of music.

Two students from William Woods, graduated in the 1940 Senior Class, have been awarded honor scholarships in the University of Chicago and will begin their work in that institution this fall. They are Miss Kathryn Boatright of Marion, Illinois, and Miss Virginia Mulliken of St. Louis, Missouri.

Disciples Divinity House
Chicago, Ill.

September 29 will mark the beginning of a period of celebration honoring Dr. E. S. Ames, Dean of the House, who retired as minister of the University Church after forty years of service. On the above date Dr. Samuel C. Kincheloe will interpret the findings of his survey of the members of the University Church on what the church means to them and why they believe in it.

Friday, October 4, the celebration dinner will be held in the Sherry Hotel at which time Dr. Edgar DeWitt Jones of Detroit will give the address. Dr Robert Lemon of the Chicago Disciples Union will speak representing the community, and Dr. Herbert L. Willett will be toastmaster. There will be an informal reception in the church on Saturday featuring dramatic interpretations of the outstanding events in the life of Dr. Ames.

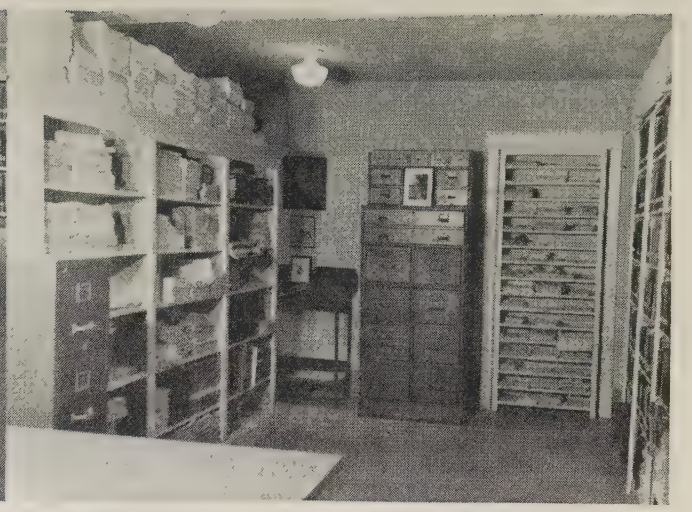
Dr. Ames will preach Sunday morning, and there will be another reception in the afternoon followed by a program with an address by Dr. George E. Coe. At this time the tablet executed by Dr. W. E. Garrison will be unveiled, and the volume, *Faith of the Free*, will be presented to Dr. Ames.

Bethany College
Bethany, West Virginia

Bethany College begins her second century this autumn, with many reasons to feel encouraged. Instead of abrupt changes, there has been a continuous process of evaluation going on with resulting increases in the adequacy of the college program.

One of the problems confronting the educational world at all times has been that of qualified teachers. The North Central Association of Colleges and Secondary Schools has been concerning itself for the past few months with the preparation of high school teachers. As a result there has been selected a group of excellent colleges which will give special study to the program. Bethany College is one of twelve institutions in the north central states to be chosen to participate in the study.

Six new men and women have been added to the teaching staff of the college



At Culver-Stockton College, Canton, Missouri, is the Henry Barton Robison Collection of literature relating to the Disciples of Christ. A portion of the collection is given in these pictures.

for the current year, resulting in increased offerings in the curriculum.

American Education Week

For the past several years the National Education Association, cooperating with the American Legion, has sponsored American Education Week. This year the program begins on Sunday, November 10 with the general theme for the day being "Enriching Spiritual Life." Ministers are asked to speak on that theme.

The Council of Church Boards of Education has cooperated in the preparation of a booklet for that section of the total program. Ministers who desire copies may get them from the superintendent of schools of their local community.

America—A Nation of One People

SCHOOLROOM walls all over America will soon be displaying a map, entitled "America—A Nation of One People from Many Countries," published by The Council Against Intolerance in America. Distribution began in September. From preview copies sent out this summer 7,000 requests were received by the Council before official distribution began. These requests have come from teachers, superintendents, girls' and boys' camps, church organizations, summer school students and civic groups.

Requests have come in from such varied sources as Rikers Island Penitentiary and prospective students at Yale University who want to use it to decorate their rooms.

The map shows in broad outline where Americans live, what they do, where they come from and what their religion is. Suggestions for use in the classroom accompany the map which is 35 inches by 54 inches, printed on heavy paper in four colors. It can be used alone or as visual aid to the Council's Manual for junior and senior high school teachers, "An American Answer to Intolerance."

Peoples of Other Countries

Thirty-five nationalities are shown, where they came from in Europe and Asia, where they settled in the United States and in what industry or agricultural work most members of each group entered after arriving. An American Indian, prominently displayed, carries the caption, "With the exception of the Indian all Americans or their forefathers came from other countries."

Industries in America

While leading Americans in industry, the arts, science and literature are listed in one corner of the map, emphasis is placed on the contributions made by the railroad builder, the truck farmer, the garment worker, the coal miner and all the other workers who have helped build America. And because the map is intended principally for school children, the symbols for the various industries are depicted in amusing and entertaining forms. A lively fish swims the rapids to show the salmon industry, a piquant pig stands among the tall corn in the Middle West; a spirited horse gallops through the ranch country and so on from border to border and coast to coast.

Religious Faiths

The map is a contemporary one, showing what peoples of different nationalities are doing now. Symbols show the Protestant, Catholic, Jewish, Eastern Orthodox religions, the figures for each being obtained from the headquarters of these different faiths in this country.

The Council hopes that the map will show school children the contributions made by all nationalities toward America's greatness and that it will counteract the feeling among so-called "native stock" that they alone have the right to call themselves American.

The map is free of charge to teachers and others engaged in educational work. Copies can be obtained from The Council Against Intolerance in America, Lincoln Building, New York City. Persons making requests must state their educational status.

Picking Cotton

THE Home Missions Committee of the Churches of Christ in Great Britain and Ireland, met on July 13, at which time its chairman, J. W. Black, resigned because of advancing years. He has been a member of the Committee for 33 years, and chairman for 23 years. Mr. Black was instrumental in bringing about a closer relationship of the British churches with our American churches, resulting in the establishment of the World Convention. It will be remembered that he was the president of the Second World Convention. He is held in high esteem, not only in England, but in this country as well. The successor to Mr. Black is Charles Green of Manchester.

Over 600 individuals have attended the two Ashrams held this summer under the sponsorship of the Department of Evangelism of the Federal Council of Churches of Christ. The first Ashram was held at Saugatuck, Michigan; the second one at Blue Ridge, North Carolina. H. B. Holloway, Office Manager of The United Christian Missionary Society attended the Michigan Ashram.

E. Stanley Jones arrived from India in time for the first day at Saugatuck. His presence and messages were a benediction to the group. The major purpose of the Ashrams has been to prepare individuals spiritually for their tasks in this time of crisis. Another purpose was to prepare the group for the National Christian Mission which is to begin soon.

Letters going to India, in these days of censors, will go through more quickly if the name and full address of the sender is on the outside of the envelope. Also give the name of the language in which the letter is written. Do not send paper money in letters. Because it is against the law, the recipient has to pay a fine before receiving the money. Anyone wishing to send money to a friend in India should send a personal check.

During the summer vacation months, several of the faculty members of Jarvis College, Hawkins, Texas, attended various summer schools. E. G. Luna of the Mexican Christian Institute was in Texas University this summer. Mr. and Mrs. D. C. Rice of the Yakima Indian Christian Institute were enrolled in the extension courses of Phillips University at Estes Park, Colorado. Five or six staff members from home missions institutions served in summer conferences. Jarvis College conducted a ten weeks' summer session with about 45 enrolled.

A double-ring wedding ceremony took place at the University Park Christian Church, Indianapolis, Sunday afternoon, September 8, when Miss Lois Marie Hurt became the bride of Paul H. Anderson. Lois Marie is the daughter of Mr. and Mrs. Lewis A. Hurt of Coquilhatville, Africa, missionaries of the United Society. Mr. Anderson is the son of Mrs. Martin Kedacic of Barberton, Ohio. The couple will live in Champaign, Illinois, where Mr. Anderson will be an instructor in the University of Illinois. Mrs. Anderson received her master's degree from the University of Illinois in June, and Mr. Anderson his Ph.D. degree in mathematics at the same time.

Dr. E. Stanley Jones at the Ashram at Saugatuck, Michigan

Dr. and Mrs. James A. Crain, of the United Society, entertained a number of the office staff on September 7, at their home at Bethany Park, Brooklyn, Indiana. Dr. Crain is the executive secretary in the department of social education and social action.

Mr. and Mrs. W. A. Hixon and children arrived August 24 from the Belgian Congo. They went to Africa as missionaries two years ago, but have taken this emergency furlough because of Mr. Hixon's health. He and Mrs. Hixon had made a good beginning in evangelistic work.

Mr. and Mrs. F. L. Hughes, missionaries in Paraguay, are scheduled to arrive in New York, January 6, 1941, on the SS. "Del Argentina," American Republic Line, for furlough.

It is impossible to publish an accurate "Missionary Register." By the time the magazine is off press, many of the sailings have had to be changed due to war conditions. According to the latest report Mr. and Mrs. Kenneth L. Potee, Mr. and Mrs. L. Franklin White, and Miss Edith Clare Walden are now scheduled to sail for India on September 29, SS. "President Coolidge," American President Lines.

The missionaries to Africa that were previously reported to sail from New York on August 30, have been further delayed. They are hoping that they can be on their way yet this fall, perhaps sometime in September. Miss Myrle Ward, Mr. and Mrs. W. H. Edwards, Mr. and Mrs. H. G. Russell also are to return to Africa this fall if bookings can be made on some steamship line.

Mrs. Viola Raines, who has served for several years as state secretary of women's work in Idaho (South), has resigned and has been succeeded by Mrs. Roy A. Smith of Buhl, Idaho.

Mrs. J. S. Leavitt, for the past two years state secretary of Minnesota and North Dakota, gave up her work on June 30. For the time being the work in Minnesota will be carried forward by the women members of the state board.

(*Continued on Page* 46)

Women and World Highways

Bringing Home to Homeless Children

By BARBARA McCLINTOCK JOY*

EVERY morning except Sunday, beginning at six o'clock the second-hand school bus can be seen making its rounds, stopping at the little yellow Sugar Company shacks to gather up the children of the migrant Mexican workers. For five years now from early June through July these children have learned to look forward to the friendly smile and kindly helpfulness of the trained workers sent by the Council of Women for Home Missions.

It is thrilling to see the eagerness of the children as the bus, which they have christened "Romeo," approaches. They talk to Romeo as if it were a friend and take special pride in Romeo's appearance. By the time the more than a hundred children have been brought to the Center and have been taken home again in the late afternoon, Romeo has travelled about two-hundred twenty miles.

Riding along the roads near Mt. Pleasant one day, looking for the little yellow shacks that house the Mexican migrants who work in the sugar beet fields, one of the Council workers came across an old car with three children standing on the running board. Inside the car was a small baby. Stopping to talk to the parents who were hoeing beets in a nearby field, she learned that the children stood there all day while their parents worked the fields. The Mexican parents could speak very little English but they understood enough of what she was telling them to know that they would like to have their children come to the Center.

The Center this year was located four miles from Mt. Pleasant in The Gleaners' Hall. There the children from four to thirteen years of age were housed and spent their days from June 21 to August 1. A mile and a half down the road in a little country school house some twenty babies and toddlers were cared for. By ten o'clock in the morning, one would see the youngsters, all cleaned up, playing peacefully. The program for the little ones at the school house was devoted chiefly to keeping the youngsters clean, well fed, and happy, a big order for anyone.

At the Gleaners' Hall the older children spent their days learning new health habits, taking part in supervised recreation, learning more of the English language, developing skill in making things with their hands, singing national and religious songs, participating in simple worship programs, and taking some first steps in American citizenship. The whole program is supervised by a staff of trained workers provided by the Council of Women for Home Missions, and the program is adapted to the needs of the various age levels represented.

One of the most enjoyable times of the day is lunch hour when the children set the tables for lunch, a delicious, nourishing meal provided each day for them by the church women of Mt. Pleasant. The food is good, with milk and many other things that their parents are not always able to provide for them from lack of money or knowledge of what to buy. Malnutrition among the children is very high; but at the end of a few weeks their little bodies are fatter, they look better, and there is a glow about them that comes not only from adequate food but from the happy, interesting surroundings of the Center.

The average American household, however humble, has within it the potentialities of a real home. How different and how difficult is the situation confronting our migrant neighbors. Because of circumstances they are denied the possibilities of developing a normal home life and of giving their children a sense of security that only a home can give. We need to look beneath and beyond the dirty and often ragged appearance of these families who are on the move from one crop to another, from one dirty hovel to another. Granted that there are probably some mothers and fathers in this group who have no aspiration for themselves or their children, there are unquestionably many, many more who do have dreams for their children, who yearn for a settled home and the security it would bring and the opportunity for the normal development of their children.

Lunch Time at the Migrant Center

The work of the Mexican Children's Center in Mt. Pleasant, Michigan, as in all the other Centers for migrant children, is seeking to provide some of the essentials of home training and influence that migrant parents have been unable to provide for them. Habits of personal cleanliness and neatness are among the first things these youngsters are taught. How they love the toothbrush drill with the nice brushes and the tasty tooth paste! And how they love to be clean once they have learned how! And what fun to play games! It seems almost incredible that a child would not know how to play, but so few of the little Mexican children had ever learned how to play games or participate in any kind of group activity. It is a wonderful thing to see their response to the fellowship.

The education of these children is sadly neglected. Three to five months' schooling a year is the most they are able to receive. They are never anywhere long enough for a full school year, and consequently most of the older children are in the lower grades. Their families must go where there is work. The Migrant Centers have tried to meet this lack in their training by planting knowledge where there was once superstition, giving them more skill in speaking the English language, teaching some of the rudiments of citizenship, and many other things that will help them to be participating members in the life of this country.

The high percentage of Mexican families who return here each year (sixty per cent) leads the Council workers to believe that its work is valued by the families and the children; and that many return because they know their children will have care and instruction at the Center. With this large number returning each year, the Council workers have an opportunity to check the Center's carry-over influence. The difference, as one of the workers has said, seems to be that their regular visitors seem to have become Americanized.

(*Continued on page* 44)

* Mrs. Marshall R. Joy of Mt. Pleasant, Michigan, has been one of the strong supporters of the Migrant Center in that community.

Programs for Adult Organizations

Home Missions Theme: Shifting Populations in America

NOVEMBER

Other Uprooted Peoples

THE problem of uprooted people is the most devastating and difficult, yet the most demanding, single home missionary issue that is before the church at this moment. The church must present an effective witness for Christ to these people so that he will not be lost to them and that they will not be lost to him." So spoke Dr. Mark Dawber, secretary of the Home Missions Council, thus impressing upon us the importance of the series of studies in which we are now engaged. Sharecroppers and tenant farmers claimed our attention in September; that group of migrant laborers who "follow the crops" were in our thinking for October; and now in November we turn to other groups, trying to round out our study by discussing briefly several of these uprooted groups.

Suggestions for the worship service are found in this magazine, and very helpful suggestions they are. You likely will want to carry out this service as planned for us by Mrs. J. W. Frye, of Saginaw, Michigan.

For developing the study theme we have four leaflets in the *Study Packet.* As leaders we will want, first, to look over all this material and decide what we want to do. Shall we use the suggestions for presentation as outlined in the leaflet for the leaders? I tried it in a demonstration class and it worked very nicely. But I used only two of the many possible groups, the refugee and the youth to be interviewed. I wrote out the questions I wanted to ask and talked them through with the two people who were taking the parts of the refugee and the young person, and arranged with them in a general way what their answers would be. Then they went ahead and worked out their information from the leaflets in the packet and some of the material listed on page 29 of the July-August WORLD CALL. Some very helpful information on young people adrift is found on page 37 of the September WORLD CALL. On pages 3 and 4 find some stirring information and suggestions concerning refugees. See also WORLD CALL, April, 1940, page 35 for information on refugees. They also had made posters copying the charts given on a small sheet in the *Study Packet.* A bit of lightness and humor was brought in without detracting at all from the seriousness of the subject.

Following these two interviews I had a talk on "Other Shifting Population Groups," using the leaflet by that name. After that I turned to the questions for personal preparation in the *Year Book of Programs* on the November page, and used them for brief discussion, followed with something as to the church's responsibility and work. A leaflet in the *Study Packet,* "The Church and Shifting Populations," has something to say on this subject. If you have the set of pamphlets, *Uprooted Americans,* you will find much splendid help in them, particularly the last one, "Ministering to Shifting Populations."

Now that is one way of developing the program and it will not make too long a meeting if it is well planned and timed. The answer to the census taker's questions should be interesting, to the point, and given in a spontaneous manner.

Some groups may not wish to carry out this idea but may prefer to present the information on refugees and youth by means of talks or monologues. The same information will be suitable to either presentation.

Other groups may wish to develop the theme quite differently. Suppose for instance you want to know more about shifting populations in general, the causes back of these movements, the groups that are "shifting" and what is being done for them. The pamphlet referred to above and found in the packet, "Other Shifting Population Groups," is very good. Add to it the pamphlets, *Depression Pioneers* and *Restless Americans* and you can have a grand talk. You would want to couple that talk with something of what is being done to help. There is a leaflet in the September material dealing with the church's responsibility; and then the fifth pamphlet in the "Uprooted Americans" study material is really fine.

Some groups may wish to make a special study of the Jewish people, noting the increasing discrimination, the unreasoning prejudice, the idle rumors and the harmful misinformation they endure.

The Sub-Deb Club Basketball Team of the Japanese Christian Institute, Los Angeles.

It always adds to a study to include personal experiences, information gleaned from personal contacts, and anything as to local conditions. It is so easy always to shove needs into the background of our consciousness; and the ease with which we can do this seems to be determined by their distance from us. So let's be ready to tell of any people in our vicinity who may belong to some shifting population group. And I venture to say that no group will find themselves far removed from some phase of the problem. Information of conditions near at hand is sure to bring forth spontaneous discussion.

This is the November program, and our *Study Packet* has a special Thanksgiving leaflet for our use, "Thanksgiving at White Swan." The Indians among whom we there serve were at one time a migrating group, a migration forced by the white man's greed for the Indian's land. And some of the Indians of the Yakima Reservation became migrant laborers at certain times of the year.

We might have as guest some person or persons who represent some of the uprooted people about whom we are studying, refugees or others. Getting acquainted with them would make a delightful and helpful fellowship hour.

Our Peace Program

Remember that November is the month when we like to have a special peace program, and for it material is available in the *Study Packet.* This year the plan is for a dramatized program with readers, speakers and singer in a sort of responsive service. The worship service is made a part of the program. Directions, material and suggestions for commitment to peace study and activity are all included in the leaflet, "Peace In Our Time, O Lord." Two copies are provided in the packet and additional copies may be secured for five cents each or three for ten cents. Use of this program in some service is strongly recommended.

Planned for October

The feature leaflet suggested for use in October is "Clubs in Full Swing" and shows the extensive club program at the Japanese Christian Institute. It was written by Ryo Komae, who prepared the article while studying for his state pharmacy examination. Later came the word that he was one of fourteen who passed the examination for which there were seventy entrants. This information will help us to especially appreciate his interesting description. The Sub-Deb Club is one of the groups which he describes in the leaflet.

—EDITH EBERLE.

Programs for Young People

Theme: Nomads of Circumstance

The suggestions on this page deal with missionary materials and study programs for seniors and young people. They e based on the interdenominational home mission subject of shifting populations and supplement the suggestions made in e packet, "Nomads of Circumstance." This packet is for the use of young people's missionary organizations, Christian ndeavor societies, unified youth groups, schools of missions. Further information regarding missionary education of young eople may be secured from the Missionary Education Department, Missions Building, Indianapolis, Indiana.

—Rose Wright.

Prayer Service

S stated in the material for the leader of Session V in the packet, "Nomads Circumstance," we are giving here esponsive prayer which may be used your worship service. Follow the ding with the prayer hymn, "Where oss the Crowded Ways of Life."

Leader: Let us remember before God those who are in need, who because conditions over which they have no ntrol are suffering from poverty and consequences.

People: O God, we pray thee to bless those who in this fair land are deived of the necessities of life, and who e not able to share fully in the good ngs which thou hast provided for thy ildren.

Leader: O God, we come before thee confess our sins. We have not done hat we ought and could have done to event and relieve the suffering of our low men. We pray thy forgiveness d a new sense of our obligation and a llingness to do thy will.

People: Let us confess our sins bere God and ask his forgiveness.

Leader: Eternal God, we pray thy essing upon the missionary enterprise America. Bless, we pray, all the encies engaged in this work, and all ose missionaries of the cross who have dicated their lives to this noble task.

People: Let us pray God's blessing on e missionary cause in America.

Leader: And now, O God, we present urselves to be used of thee in this great sk of making America Christian.

People: Let us dedicate our lives to s service.

Helpful Resources

For your meeting on refugees there e two free leaflets which we particully hope you will obtain and use fectively. These are "Refugee Facts," d "How Can We Help?" They are vailable from the American Friends ervice Committee, 20 South 12th Street, hiladelphia, Pa.

Other helpful books and pamphlets e:

America and the Refugees, by Louis damic, Public Affairs Committee, Inc., Rockefeller Plaza, New York City, rice 10c.

The Refugee in the United States, by arold Fields. Oxford University Press, . Y. C. (This is a book.)

The Jews, a pamphlet available from the Chicago Round Table, Chicago, Illinois. Price 10c.

Calling America, special number of the *Survey Graphic,* February, 1939.

See also these magazine articles:

"Thank You, Mr. Hitler," by Bruce Bliven, *The New Republic,* Vol. No. 1197, November 10, 1937.

"Christian Refugees from Germany," by J. H. Holmes, *Christian Century,* Vol. 54, pp. 550-551.

"Anti-Semitism and America," by Conrad Hoffman, Jr., World Call, February, 1940.

"My Neighbor is a Refugee," by Charles R. Walker, *McCalls,* September, 1939.

"Those German Refugees," by Henry Smith Leiper, *Current History,* May, 1939.

"Some Facts About Jews," by Philip S. Bernstein, *Harpers,* April, 1939.

"The Trek of the Refugees," a four session unit which appeared in the April 7-28 issues of *Front Rank.*

"The Stream of Refugees," and "The Plight of Refugees in a Preoccupied World," in the July *Woman's Press.*

"Altruism at Armageddon," July *Survey Graphic.*

Two graphs concerning migration of refugees to the United States appear in the packet. Ask your program chairman for these.

Home Missions Comes Home

Our study of shifting populations brings home missions home. Migrants? They are in every state of the Union. Industrial or agricultural shifting individuals and groups? Everywhere! Refugees? If there are none in your community it is probably because your community has not offered them work and home.

In the regional planning conferences of the United Christian Youth Movement, young people spent considerable time discussing the problems of shifting populations and what young people could do about them, existing as they do at our very doorsteps. They suggested, first, that local groups try to understand the refugee situation and familiarize themselves with facts regarding refugees and their value to our country. They urged that young people within communities then cooperate in settling a refugee family, and that college students investigate the possibilities of bringing refugee students to their college or university campuses.

If a representative of any denomination in your town attended one of these area conferences it would be a fine thing to have this person come to your meeting on refugees to report actions taken and suggested by young people in these regional conferences. Or perhaps there can be a meeting of the young people of all the churches in your town to hear the reports of any who attended these conferences with a view to planning what you may do together about the refugee or migrant problem.

Watch *Front Rank* for reports, also for announcements about any printed materials setting forth the recommendations and actions of the regional planning conferences. Every group should cooperate in carrying forward the aims and goals of the United Christian Youth Movement.

Migrant Luncheons

In numerous summer conferences this year there were migrant banquets of one kind or another. In one of the Hiram, Ohio, conferences there was a very unique migrant supper. The class in "Better Young People's Activities," taught by Paul Keckley, had charge. We were told to dress like farm laborers. Although the cook had planned a chicken dinner for the banquet, the class decided that their menu should be more in keeping with their theme, so there were baked beans, corn bread and molasses, cole slaw, beets, rice pudding, and coffee, tea, or milk. These were served on paper plates and in tin cups on bare tables with only spoons to aid us in the eating process. Menus were mimeographed on pieces torn from brown paper sacks, and in the center of the tables were large straw hats turned up side down, filled with soil in which were "growing" wild flowers and grass, and a candle.

The program consisted of farm and southern plantation songs and a speech on shifting populations as they affect our Negro schools in the South. This talk was made by Emmett Dickson of Jarvis Christian College, Hawkins, Texas.

Other conferences used stacks of canned fruits and vegetables and fish for centerpieces, emphasizing the industrial aspects of migrant work. Others had cut pictures of these products from the wrappers of canned goods or from seed catalogues, using them for menu covers, place cards, or other decorative purposes.

Devotional Study for Missionary Societies

Theme for the Year: I Will Build My Church

NOVEMBER

I Will Build My Church—To Give Abundant Life

Prelude: "Where Cross the Crowded Ways of Life" *(played softly).*

Meditation:

"Live and let live! was the call of the old,
The call of the world when the world was cold,
But live and help live! is the cry of the new,
The cry of the world with a dream shining through."[1]

Hymn: "Where Cross the Crowded Ways of Life" *(stanzas 1, 2, 3, 4)*

Scripture: John 10:10; Isa. 58:6-9.

Leader's Comments:

"I came that they may have life, and may have it more abundantly." What did Jesus mean? What is this abundant life of which we talk so much and know so little? Does it consist of economic security, the cup of cold water, food, clothing, physical well-being, a nice home in which to live, up-to-date furniture, electrical appliances, an automobile, possession of great paintings, good books, cultural advantages, and the ownership of things?

Jesus, when he walked upon earth, was interested in man's well-being. He identified himself, very early in life, with human needs. He went about doing good. He who said, "Inasmuch as you did it unto one of these my brethren you did it unto me," had in mind the hungry, the sick, the naked, the imprisoned. He knew that men could not live abundantly with bodies which were hungry and hampered with disease.

However, the same Christ who gave so much attention to human suffering, to making sick bodies well, said, "Man does not live by bread alone, but by every word that proceedeth out of the mouth of God." Thus today, Christ does not want us to be satisfied with "loaves and fishes," or "things," but he cautions us to "put first things first." "Seek ye first the Kingdom of God and all these things shall be added unto you." When we seek this kingdom and find it in our own lives, then we shall be able to help other people to live decently, happily, loyally, sacrificially, triumphantly. This constitutes abundant living.

Harry Emerson Fosdick writes, "Some Christians carry their religion on their backs. It is a packet of beliefs and practices which they must bear. At times it grows heavy and they would willingly lay it down, but that would mean a break with old traditions, so they shoulder it again. But real Christians do not carry their religion; their religion carries them. It is not weight; it is wings. It lifts them up; it sees them over hard places; it makes the universe seem friendly, life purposeful, hope real, sacrifice worth while. It sets them free from fear, futility, discouragement, and sin—the great enslavers of men's souls. You can know a real Christian when you see him, by his buoyancy." (From *Twelve Tests of Character,* by Harry Emerson Fosdick.)

This describes the Christian who is living abundantly. How does one arrive at such a state? Someone has said, "To live abundantly is to love abundantly." When we love others, not ourselves, to the extent that we serve as the one who came "not to be ministered unto but to minister and to give his life a ransom for many," then and only then, shall we come to know the abundant life.

The great opportunity for service comes in the process of building our church. The Christ who said, "Upon this rock I will build my church," was depending upon his followers down through the years to hold him up that the world might be drawn to him; to cheer the broken hearted; to preach, teach and live the golden rule; to find in all men, everywhere, regardless of race or color, a kinship through the Christ.

Love must be the incentive behind such an undertaking, love that will lead us beyond humanitarian service. It will compel us to build Christ not only into our own church but into all society. When the church universal gives abundant life, all nations, races, privileged and underprivileged groups will act as religious units. There will cease to be underprivileged groups. The church will become a spring from which flows life-giving water.

Hymn: "A Charge to Keep I Have."

Silent prayer: (directed.)

Leader: First, let us pray that we, as individuals, may live close to God, the Father; for courage to meet life's problems courageously; for knowledge to impart the love of God to others; for more love toward God the Father, and man our brother; for humility to serve unselfishly that others may have abundant life.

(Period of Silent Prayer)

Then, let us pray for our church, that it may identify itself with those in need, that it may be a loving, friendly church which reaches the stranger, the bewildered, the young, the old, the brokenhearted, the fallen, people of every race and color, that it may be a sharing church, giving materially that the dream of our Lord may be realized.

(Period of Silent Prayer)

Finally, may we remember the groups of people throughout the world who have suffered greatly during the recent difficult years, when war, economic depression and unsettled conditions have done much to take from them the chance to live abundantly. May they come to know, through us, through the church of Jesus Christ, the sympathy, understanding, and love which reaches out to them in their suffering and bewilderment and speaks peace and comfort.

(Period of Silent Prayer)

Closing Prayer Hymn: "O Master Let Me Walk With Thee"[2]

—Leota T. Frye.

Mrs. Frye is the wife of J. W. Frye, pastor of the First Christian Church, Saginaw, Michigan. She is also an ordained minister, a popular speaker and an active leader in local, state and national work.

1. If you have *Quotable Poems,* Volume I, read the entire eight lines instead of the four quoted here, of this poem, by Edwin Markham.
2. A lovely closing poem "Prayer," by Helen Hunt Jackson, might be used instead of the prayer hymn. It is found in *Quotable Poems,* Volume II.

Echoes From Everywhere

Life Saved By Mission Trained Native

Anxious parents brought their little son to the dispensary of the neighboring palm plantation. Too late, the father admitted his carelessness in so placing his arrows that the child could fall on them. An iron arrow, with its dirty point, had pierced the child's abdomen. There was no time to take him a day's journey by steamer to the nearest doctor at Monieka. None of the white people in the region were prepared to aid in such an emergency—but a native man was!

He is Jean Botuna, an assistant, who had worked under Dr. Jaggard for a dozen years, helping with hundreds of operations including many emergencies. When the doctor came later and found the child making a good recovery, a state official who had been touched by the critical nature of the case and had observed Botuna's operation, declared, "It was simply marvelous to see that fellow go to work. There were three perforations in the intestines. He worked with care and cleverly sewed up those holes leaving the wounds so clean that you see the child getting well with no ill effects. It is wonderful!"

Saving lives in critical emergencies is part of the work of the four capable medical assistants who carry a big part of the work of the Monieka hospital. It was fortunate for that family that one of them happened to be at Bompuli when the child arrived with the arrow.

—Mrs. Jaggard.

Monieka, Africa.

Problems of a Doctor

I have practiced medicine in both the United States and China. In the good old U. S. A. a doctor needs only—only—to make his diagnosis, and then treat the case. In China, on the other hand, the making of the diagnosis and the treatment is the simplest part of the job of being a doctor. There is the problem of coaxing financial support out of some interested churches and friends in America, or from some Refugee Relief Organ-

on in China; there is the problem of difficult transportation of drugs and plies from Shanghai to the hospital, a two months task; there is the culty of keeping stocked up with supplies for a staff of 40 or 50 or e patients under conditions of famine monopoly, (one as bad as the other); e is the task of being able to keep e and harmony in one's hospital staff ily, who are working under the in of wartime dangers and methods oppression, with salaries that were enough before the crash; but now local living costs have trebled and exchange has gone up five to seven es, their income is not even enough ive with a balanced diet.

—D. S. Corpron.

ei, China.

vs From Hazel Green

Ve are proud of the little church at el Green, Kentucky. We believe that have the best rural church Sunday ool in the brotherhood. Every class h the exception of one has a teacher a substitute. We have a capable erintendent who is very much inter- ed in the work. To better prepare her her office we sent her to the Ken- ky Adult Conference at Midway. We e a Worker's Conference and a Wom- s Missionary Society which meet nthly. Shortly after school begins at Academy we plan to have an all- urch meeting for organization reports l the adoption of objectives for the uing year. At that time we will have election of the officers of the church e present board is sadly disorganized. all probability we shall set October de as a month for evangelistic em- asis.

—Hugh T. Holland, Jr.

zel Green, Kentucky.

y Time

During vacation the children come to bungalow to play games in the eve- ng. Sometimes high school girls, some- es middle school boys, sometimes our primary school children. If at all possible I sit with them and sometimes enter into the game. The games go better when I am at least looking on! They never stay more than an hour at the longest.

Our church building is being repaired and our boys are helping by carrying bricks, sand, water and other materials. We hope to build a new church in Kotmi, but so far have nothing saved toward that building.

—Myrtle Furman.

Kotmi, C. P. India.

Rice for Children of China

Miss Wenona Wilkinson wrote of the startling beauty of the tulips in the Hagman garden—thousands of them—just like a bulb farm! She also told a precious story of little Billy Slater. The special Easter collection and the regular collection of the Slater children's own little English Sunday school was earmarked for the Salvation Army. When they went to Shanghai, they took it to the Army headquarters. They were much moved by the stories they were told of what such money as theirs was doing. When they reached the door ready to start, Billy put his hand into his small pocket and pulled out a precious dollar which his mother had given him to spend in Shanghai, and saying, "I have another dollar I want to give," handed it over to buy more rice for the destitute children of China.

—China Mission News Letter.

Twenty Years at Mondombe

Recently we celebrated the twentieth anniversary of the founding of Mondombe station. We wish we might reveal to you the hearts of these people, such as figures will not do; but that is practically impossible as you must know language, customs, joys and fears to really see them as they are. An interesting incident in connection with the celebration was the fact that Bokese Paul, a former pastor, and his wife, who are nearing 60 years of age, walked nearly 75 miles in three days that they might be here, but they did not arrive until after the Sunday morning church service when he was to have preached. His wife's feet were literally solid masses of blisters. He laid out Mondombe station three years before the coming of the white missionaries at the risk of his life among savage people, and then became the first pastor of the new church founded here. Such souls as these will enthrone Christ in the hearts of these people.

—Ned and Jewell Roberts.

Mondombe, Congo Belge.

Celebrating the Fourth

Besides church work and bits of house work and English classes, there have been several extra things in July. How would you like to live where even the Fourth of July is an "extra" and not a holiday at all? But your missionaries celebrated—partly for our loved country and partly because it is Miss Leslie's birthday, as well as our nation's. The Kepple family, Miss Leslie, Miss Wilson and I all crowded into the Kepple car and went out into the country for breakfast. It was fun to build a fire and cook part of our breakfast out-of-doors. On the tenth, it was Mrs. Kepple's birthday.

—Elma C. Ireland.

Aguascalientes, Mexico.

Messages Via Radio

With the new Zenith radio, the gift of the Business Women's Guild of the Yakima Church, we can follow the events of the world from day to day. This is a very important and necessary service in such an isolated place as we find ourselves. One of my greatest pleasures is to turn on KGEI, the Treasure Island station in San Francisco Bay, and hear news, programs, and the Star-Spangled Banner signature from the good old U. S. A. I make it a point to listen in on the 8 A. M. "Mail Bag" half hour each Saturday morning (midnight Saturday my time); for at that time American friends send out messages to their missionary friends in the Orient. I hope to hear from many of you sometime. Just write a few paragraphs to Norman Page, at KGEI, for us. He will read them to me. —D. S. Corpron.

Hofei, China.

Hidden Answers

1. What is the purpose of man's presence in Chinese art? How does this rule differ in Christian art?
2. Who said, "The brightest spot in India's life is India's womanhood"?
3. How has the "boom" in Illinois affected the community and the church?
4. What was the "little box" kept by a photographer friend of Dr. Warren?
5. Name the values that come from carefully planned church programs.
6. What is the "right relationship" of a person with his God, as discussed by an author in this magazine?
7. To what important position has Emory Ross been called?

In Memoriam

Judge and Mrs. A. B. Lamb, Paris, Tennessee. Most faithful and liberal supporters of First Christian Church and of brotherhood work. Judge Lamb passed away February 17, and Mrs. Lamb survived him until July 10. They will be greatly missed by First Church, and by the brotherhood at large.

Mrs. Louella Hazelwood, October 19, 1939, Edinburg, Indiana. Beloved and faithful member of Mt. Auburn Church and active missionary worker. Age 91.

Mrs. C. A. Clarke, July 7, 1940, Edinburg, Indiana. Active and loyal member of Mt. Auburn Church. Charter member of missionary society. Mother of Roger Clarke who gave his life for the cause of missions in Africa. Age 72.

Mrs. Margaret Norman Sullivan, August 18, 1940, Mayfield, Kentucky. Member of First Christian Church; a faithful worker in missionary society. Age 58.

Mrs. Mary Booth, Burlington, Iowa. Faithful, active member of church and missionary society. Age 81.

Mrs. Clara L. Vaughn, September 1, 1940, Upland, California. Devoted and active member of First Christian Church and missionary society.

Helps for Leaders of Junior Groups

The suggestions given in these pages this month are to guide you as you help your Juniors prepare for their study c the Unit entitled "Thanksgiving Among Many People." These programs have been prepared for use during the Sundays pre ceding Thanksgiving. The children's materials will be found in the November 2, 10, and 17 issues of the Junior World.

—MABEL NIEDERMEYER.

Thanksgiving Among Many People

By Florence E. Wolcott

Unit Purpose

This study is designed to help boys and girls discover that Thanksgiving is a holiday observed by all people in all times; that the customs connected with the day have a religious significance; and that our plans for today may be real expressions of gratitude to God, the Giver of good gifts.

Experiences of the Juniors

Thanksgiving as a national holiday has become so much a habit that children are in danger of losing sight of its real values for Christian growth. To them it is a day for family gatherings and big feasts in their own homes or those of relatives. Their families may attend or ignore the church service on Thanksgiving Day. The day may be a combination of trips, dinner, outdoor expeditions, opening of the hunting season, football games, or just another movie. Probably most of them will recall the origin of our American Thanksgiving, and some may see the President's proclamation. But will there be any actual expressions of gratitude?

The children may hear people give thanks. They may say a thank-you prayer and take part in services of worship. Perhaps they contribute to or receive a Thanksgiving basket sent by their church. Unless these experiences become meaningful, genuine gratitude will not be felt.

Needs of Juniors

To make Thanksgiving experiences meaningful Juniors need information about the thanksgiving customs of other peoples. They need to discover that all people through these customs recognize a Higher Power in the world. They need to feel the same gratitude at this season as have people of all times. They need guidance in actual experiences of giving thanks and sharing, especially at home and in the church. As these needs are met they will come to have a deeper personal appreciation of Thanksgiving as a Christian festival, and a more satisfying experience of planning and participating in the various thanksgiving activities.

Scope of the Unit

Since the public school usually emphasizes the origin of our own Thanksgiving Day, it does not seem necessary to develop these facts extensively in this unit. Rather it will seek to give religious value to the children's school work in this connection. The unit, therefore, will give major place to a study of thanksgiving customs of people long ago, particularly, the Hebrew festivals of Thanksgiving; to presenting harvest festivals in other lands; and to discovering Christian ways of observing Thanksgiving in our own land.

Suggested Activities

The worship experiences are carefully planned to vitalize the whole study, and so are very important.

Simple research, if possible, will make the sessions more helpful. A source book of materials pertaining to Thanksgiving, magazine articles, books and pictures will supply the boys and girls with ideas for their work.

Discussions as outlined will stimulate thinking, provide opportunities for sharing ideas, and lead to definite conclusions concerning Thanksgiving plans.

All activities contribute to the main enterprise of preparing a service of thanksgiving, either for use during the last session or for another Church School group, or for use in individual homes. The latter is simpler, not requiring the pictorial feature. Picture posing is suggested for the first. Or children may prefer to make a frieze by drawing the pictures on strips of wrapping or wall paper. Or picture prints will do. The particular way will be determined by the group's desires, resources and skills. The six pictures suggested in the Junior materials include Pearce's "Religion," or Couse's "Indian Harvest," a Hebrew Thanksgiving, Millet's "The Angelus"; and three to represent today's children rejoicing, praying, sharing. A valuable part of the planning is the preparation of a script of poems, hymns, stories, or factual statements to accompany the showing of the pictures..

Useful Resource Materials

Books for the Reading Table

Bonser, Edna M. *The Little Boy of Nazareth.* New York, Richard R. Smith, Inc., 1930. Chapters, "A Harvest Festival"; "The Most Joyous Feast."

Entwistle, Mary. *The Bible Guide Book.* Nashville, Tenn., Cokesbury Press. "Harvests and Feasts," pages 164-173.

Neale, Oscar W. *World Famous Pictures.* New York, Lyons and Carnahan, 1933. "Indian Harvest," "The Harvesters," "The Gleaners," "The Song of the Lark," and "The Angelus." (The pictures are shown in colors and interpreted.)

Spicer, Dorothy Gladys. *The Book of Festivals.* New York, The Woman's Press, 1937. Present-day festivals of many different peoples, arranged according to countries.

Magazine Articles and Pamphlets

Bush, Elsie M. *The Thanksgiving Fe tival.* The Modern Church School Seri No. 3. Boston, The Pilgrim Press, 193 30 cents.

Elementary Magazine. October, 193 Abingdon Press, Cincinnati, Ohio. "Thr Thanksgivings," "Harvest Festivals."

When Jesus Was A Boy, Bible Bo for Boys and Girls. Boston, Mass., P grim Press. "The Feast of the Booths 20 cents.

Pictures for the Picture Corner

You will find many in books and e cyclopedias, in magazines such as *T National Geographic* (see January, 193 "Hungarian Harvest Scenes and Fest vals"). Look for pictures of children a families keeping thanksgiving, people prayer or worship, harvest scenes a any depicting customs of various peop Pictures of the early Hebrews celebra ing the Feast of the Tabernacles shou be had if possible for use during the fi session.

Famous pictures suitable for this stu include—

* Breton, "The Harvesters"

* Couse, "Indian Harvest"

Inness, "Peace and Plenty" (Fine pri of this in *Life Magazine,* October 31, 193

* Millet, "The Angelus"

† Pearce, "Religion" Mural decorati in Library of Congress

* Rubens, "Returning from the Ha vest"

** Seifert, "Harvester's Return".

November 10—Thanksgiving Customs of People Long Ago

Purpose for this session. To help Ju iors understand that peoples of lo ago felt their dependence on a Hig Power and expressed that feeling throu having thanksgiving festivals after th harvest; and to feel grateful to the H brew people because they developed su customs in connection with their wo ship of Jehovah, the one true God.

Session Outline

Early activity period.—Examination a discussion of materials on reading ta or picture screen.

Quiet Music.—For the Beauty of t Earth.

Call to Worship.

A Picture Interpretation.—"Religio Pearce. (May be posed.)

Report.—"The Egyptians Give Thank

Report.—"Harvest Festivals of t Greeks and Romans."

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* Art Extension Press, Westport, Co Three or more, 35c each.

** Perry Picture Company, Malden, Ma Extra Size, 10c each.

† Curtis and Cameron, Boston, Ma $2.00.

Bible Reading.—Hebrew Feast of Tarnacles. Leviticus 23:39, 40, 35, 36, 41, , 43. (In this order.)

Bible Reading.—Hebrew Song of hanksgiving. Psalm 107:1-8, 22. (In hison.)

Hymn.—Come, Ye Thankful People ome.

Prayer by Adult leader.—(In appreciion of the Hebrews of long ago who st taught us to believe in Jehovah as e God of heaven and earth, and the ver of every good gift.)

Prayer Response.—We Praise Thee, O od.

Offering Service.—Our Gifts, and Ofrtory Sentence (p. 42, Junior Hymns id Songs).

Work Period.—Planning a Service of hanksgiving, beginning a collection of ctures, poems, Scripture readings and ngs on theme of gratitude. Have on and those books and pictures suggested the materials above which you are ble to secure. A Thanksgiving source ook, or research cards with pictures id paragraphs about Thanksgiving pracces, will be interesting and useful. hese may contain prayers, stories, poems id hymns, Scripture materials, etc.

Your guidance will be needed as the uniors make preliminary plans for a ervice of thanksgiving. The boys and rls may have suggestions. You may ggest posing pictures as they did today, the use of pictures. Explain how a ript could be made up of poems, hymns, ible verses, or brief descriptive paraaphs to accompany the showing of the ictures. The group will discuss all of hese possibilities and decide on a proedure. Needed materials may be condered also.

ovember 17—Harvest Festivals in Other Lands Today

Purpose for this session. To help Junors discover how harvest festivals are bserved in other lands today, and how hese different customs may or may not e ways of giving thanks to God for his ood gifts.

Session Outline

Early activity period.

Music.—The Happy Farmer, Schumann.

Psalm 117.—(In Unison.)

Picture Interpretation.—"An Indian lute Ceremony."

Hymn.—For Peace and for Plenty.

An Ancient Song of Praise.—Psalm 100. In Unison.)

Silent Prayer.

Offertory Service.—Psalm 96:8; Offerory Sentence, p. 42, Junior Hymns and Songs.

Hymn.—We Plough the Fields and Scatter.

Talk.—"The Giver of the Harvest." (Adult Leader.)

Brief Reports.—"Harvest Festivals in Other Lands." (By Juniors.)

Hymn.—Now Sing We a Song for the Harvest.

Work Period.—Continuing work begun last week.

Your most important task today will be to guide the thinking of the Juniors in the various activities. Your brief talk will help to do this. The following is suggestive.

The Giver of the Harvest

"We have learned that early peoples believed that the life contained in cereals —corn, wheat, rice, or barley—was a spirit. So they conducted ceremonies as a sort of magic to please the spirit and thus insure good crops for the coming year. Later people gave this spirit a name. The Egyptians called it Osiris, the Greeks, Demeter, and the Romans, Ceres. But the Hebrews believed that *God* created all life, so taught man to recognize *Him* as the Giver of the Harvest.

"Many quaint harvest customs based on the old idea of a corn-spirit or a rice-mother linger in most lands. We do not believe in grain-spirits any more than we believe in the witches and spirits we talk about at Hallowe'en; but as with the Indians of our West, so with the primitive people of the East Indies, of South America, and other lands, certain superstitions and customs survive. Perhaps some people go through old ceremonies today thinking of *God* as the Great Spirit, or they may think of the customs only as ways of expressing joy or thankfulness after the harvest is gathered. Others who think more about it express their joy in ways that give more meaning to the occasion and better represent the beliefs of Christian people.

"Today we shall discover three ways people around the world observe Thanksgiving. We shall see people giving thanks through rejoicing, through prayer, and through sharing."

November 24—Ways of Giving Thanks

Purpose for this session. To help boys and girls think through a Christian way of keeping Thanksgiving, and to make plans toward its accomplishment.

Session Outline

Music.

Introduction.—(By Junior leader, including reading of President's Proclamation.)

Hymn.—America the Beautiful.

Discussion.—Ways of Giving Thanks (led by Adult leader).

Writing a Thanksgiving Proclamation. —(Worked out by Juniors with guidance of Adult leader.)

Work Period.—Completing plans for worship service, books of Thanksgiving materials, or planning a service of Thanksgiving for the home.

Closing Worship.—(As planned by Juniors.)

Planning Period.

The discussion on "Ways of Giving Thanks" and the working out of a Proclamation of Thanksgiving are vital parts of today's plans. The following questions may help you guide the children's thinking:

Why do people still keep Thanksgiving? How do people in your community use the day? What would you like to do on Thanksgiving? How can we help to plan for a Christian Thanksgiving?

List all the suggestions on the blackboard under heading "Ways of Giving Thanks." Ask Juniors to read list and erase anything which the majority decides is not a Christian way of giving thanks to God. Group the ideas under the headings of REJOICING, PRAYING, SHARING.

Now guide the group in forming a Thanksgiving Proclamation for Juniors based on their discussion. They may examine the following hymns for phrases and ideas:

Praise to God Immortal Praise
Come Ye Thankful People Come
For All the Blessings of the Year
For Peace and for Plenty
America the Beautiful.

Write down their suggestions and then help them reword and arrange the brief statements to form a proclamation. After it is complete they will want to read it in unison.

The Service of Thanksgiving is to be completed and used today. Give help wherever it is needed, always encouraging the Juniors to do their own thinking. Guide the Juniors in completing their plans for sharing the service with another group. Also any other sharing activity which is being planned.

If your group does not work out a home Thanksgiving service, discuss the one suggested in their materials and guide them in understanding how it may be used in their homes.

Announcing The Children's Special Project for 1940-41

The 1940-41 Special Home Missionary Project for the children in our churches is the support of Mr. and Mrs. Hugh Holland, the new chaplain of Hazel Green Academy and his wife. The Children's Special Packet entitled "A Hilltop School in Kentucky" introduces this course of study for Primary and Junior children. In addition to articles of information, pictures, activity and gift suggestions, and other program items, this packet contains a course plan of study for each of the two age groups of children for whom this material was prepared.

"A Hilltop School in Kentucky" is now available. Send for your copy today, and introduce this missionary project in the children's program of your church. Price 25c.

WORLD CALL

Do You Know?

By W. REMFRY HUNT*

DO YOU KNOW that China has some 1,700 walled cities; and a million towns and villages.

DO YOU KNOW that less than 600 of these cities and some 350,000 of these townlets are evangelized.

DO YOU KNOW that the Chinese territory is 24 times larger than Germany; 39 times larger than France, and that it is larger than America without Alaska.

DO YOU KNOW that China has 4,500 miles of coastline.

DO YOU KNOW that Chinese land reaches from the tropics to the snow line.

DO YOU KNOW that China has 4,000,000 idols and some 500,000 gilded and grand temples.

DO YOU KNOW that a million a month die in China.

DO YOU KNOW that Catholic missions commenced in China in the twelfth century A.D.

DO YOU KNOW that Chinese history is lost in mystery; that their Bamboo records go back to B.C. 2852.

DO YOU KNOW that the Chinese language is the most ancient language now spoken; and the hardest to learn.

DO YOU KNOW the Great Wall of China is 2,550 miles long. It was built by the great Kublai Khan in the thirteenth century, costing a million lives.

DO YOU KNOW that China threw off the Manchoo *régime* in 1912, and became "THE PEOPLES COUNTRY."

DO YOU KNOW the dead are buried above ground; and await, sometimes years, for "lucky day" burial, when mendicant priests select day.

DO YOU KNOW that China had existed 15 centuries when Isaiah prophesied "these from land of Sinim."

DO YOU KNOW the Jews entered China in the second century, the Mohammedans in the 6th century, the Nestorians in the 5th century, the Protestants in the 5th century.

DO YOU KNOW that the great religions of China are Buddhism, Mohammedanism, and Taoism. Confucionism is a Code of Ethics.

DO YOU KNOW that unless we evangelize China, within this decade, it will be paganized from Europe and Germany and America by its atheistic ideologies.

YOU MUST KNOW that a cultivated intellect over a depraved heart is as an electric light over a graveyard.

* Retired missionary to China.

New Stereopticon Lecture

"Every Man in His Own Tongue" is the title of a new stereopticon lecture now available from the American Bible Society and its district offices throughout the country. The lecture consists of 48 slides with an optional closing of the appropriate hymn, "O Word of God Incarnate," illustrated by seven additional slides.

The subject matter treats of the Bible Society's contribution in promoting the translation of the Scriptures into new languages, as well as illustrations of some of the early historic publications of the Bible and its translators.

Dr. T. Z. Koo Will Write Brochure for Universal Bible Sunday

Dr. T. Z. Koo, the distinguished Oriental and recognized on this and other continents, as a foremost world leader in church, education and state, will be the author this year of the Universal Bible Sunday brochure according to an announcement by the American Bible Society.

"For the Healing of the Nations" is the subject which the Bible Society has chosen as the theme for its annual observance, which will be held in thousands of Protestant churches on Sunday, December 8.

Packets of material containing Dr. Koo's brochure, a beautiful colored poster by the well-known artist, Ralph Content, and other helpful and interesting material, will be mailed by the Bible Society to over 100,000 pastors early in November.

Christian people everywhere buy this beautiful calendar on sight. Thirteen full color illustrations by famous artists, an inspirational message for each day, Sunday School lessons indicated on Sundays—these and other useful facts make this calendar an easy source of big money for a small amount of spare time.

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Hungering for the Truth

WE camped in our outstation of Kudri. No more had we pitched tent until boys began to gather around. I was trying to mend some cloth on a camp cot and they watched me and we sang while I sewed. When I finished, I was about to do a little repairing on the screen at the tent door when one of the boys said: "Oh, let us not sew any more, let's sing." So I got a rug out in front of the tent and we sat down and the boys began one song after another, and we sang. Mahapal, one of the boys, recited some of the Ten Commandments. I was glad he remembered them so well. Some women joined us. How glad they were to listen. Some of them took the pictures and looked at them a long time. They love the picture where Jesus is blessing little children.

One day I said, "Mahapal, who healed the blind man?" Back came his answer in a flash: "My Jesus healed him." This little Hindu boy with sparkling eye, frankly confessing Jesus as his own, brought the tears to my eyes. One day his mother asked: "Miss Sahib, do you suppose Jesus would accept me and forgive me my sins as he has forgiven yours?" So the people are thinking.

One morning I read the Bible verses to one man to show him the right Way. He listened very thoughtfully. The next morning he came into another home where I was reading and listened to it all over again.

The rich and the poor alike are hungry for the Truth. One afternoon a rich goldsmith from Pendra called here on business. I had never seen the man, or at least had never had conversation with him. We talked of many things; then I asked him if he knew Jesus. I found he had not read the New Testament. I had no Hindu New Testament in my book shop that day, but I brought out four Gospel portions. When I gave them to him he said: "My children will be glad to read these." I said, "Maybe so, but these are for you. Read them yourself and see what they contain." Eight days afterwards he returned. "I have read those little books. I do not know what has come over me. I find I want to keep on reading them. I cannot get away from the thought of Jesus." Then that day I gave him a copy of Acts. I told him a bit about Paul's conversion. When the evangelist went to call on him later, the goldsmith said: "Many times when I have seen people buying and reading your books, I have wondered what they could possibly find in them. Now I know. I have found out for myself. What will a Bible cost? I think I must have more of these books."

—MYRTLE FURMAN.

Kotmi, C. P. India.

Through the Daily Use of

The Upper Room

The Devotional Guide in a Million Christian Homes

• • •

Jesus, while here on earth, found the hand of the Father through quiet meditation and prayer. Paul, in his sermon at Athens, said: "He be not very far from any one of us, for in Him we live, and move, and have our being."

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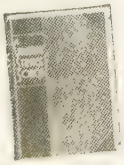
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A Christian Home for Youth

Christian Dormitory, Vigan, Ilocos Sur, Philippine Islands. Mr. and Mrs. Huber are at the left end of the second row.

DURING the school year of the Christian Training School, the dormitory in Vigan, Ilocos Sur, Philippine Islands, furnished a Christian home for fifty-five residents. The young men roomed in a near-by cottage and under the mission home, but ate in the dormitory and were under regulations as other residents.

This big family was cared for by Mrs. Juan Santos as dean. She is a graduate of Union Theological Seminary, Manila, and has seen to it that the students not only have a balanced diet but spiritual nurture as well. Three nights a week before study hall, devotions have been led by Mr. Juan Santos, director of the Christian Training School, Mr. and Mrs. Huber, Miss Gascon and Mrs. Santos. Each month the dormitory has had some kind of a social function, the last one being for the nine residents who graduated in March from the Ilocos Sur High School.

Except for a few private schools, the students of Ilocos Sur have to attend high school in Vigan. This means that they must live oftentimes in crowded private homes with relatives or in the three dormitories which are Methodist, Catholic and Christian. Parents and students are very thankful for the Christian Dormitory. —DAISY MCLIN HUBER

Women and World Highways

(Continued from page 35)

The story of Louise will show how far-reaching is the Center's work. Louise came to the Center several years ago, a typical Mexican child of Mexican parents. She practically "grew up" in the Center. Through helping in the nursery she learned something of the Center's way of caring for babies. When she married and began to care for her own baby she started in the approved American way. One of the Mexican customs, which prevailed in her family, was to put a stocking cap on a new-born baby. When her mother wanted to put one on her baby, Louise said "No, that is not clean." And so began a new order of living in one home.

These Mexican neighbors are grateful for all that has been done for them. On the day that the nursery closed the mothers came out to the car to get their babies. They came with sad faces. Some had tears in their eyes. One mother took the hand of Mildred Robinson who was in charge of the nursery, kissed it, and said, "You have been good to us and our children. You do love them, don't you?"

We hear a great deal these days about the Christian ideal of Democracy. Is this not one of Christian Democracy's workshops? The council workers, the generous people of this community on whose door-step this problem lies, have all shared in this adventure of the brotherhood of man. One of the neglected truths in Jesus' parable of the Good Samaritan is that the great sin of the Levite, who passed by, lay in the fact that he was *not aware* of his brother's need. The study of Shifting Populations in mission study groups this year is surely a forward step in developing an awareness toward one of our greatest social problems. One of the first lines of defense in this great democracy of ours is an intelligent and enlightened citizenship, capable of building Christian attitudes in our social living.

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World Call News Room

(*Continued from Page* 34)

A committee headed by Mrs. C. W. Hautzenrader will carry on field activities.

During the spring and summer of 1940, 104 young people's conferences were conducted in continental United States as compared with 100 in 1939. There were 9,141 young people enrolled, with 1462 faculty members. Conferences were held in a number of the mission fields such as those in Mexico and the Philippine Islands. The movement continues to grow.

One morning in the chapel at the Congo Christian Institute, Herbert Smith, missionary, told the students and native teachers about the great need in Belgium for Red Cross and refugee help. He told them that their help would be appreciated if they could and would exercise "this grace also." They later handed to Mr. Smith, 225 francs. When Ekima John, captain of the SS. Oregon, heard about the need, he said: "That is a good service you suggest. Put me down for 50 francs. But I have to borrow the money until a week from now as I do not have any cash now. I'll ask the workmen if they want to help." That afternoon he came back with 15 francs more from the workmen.

Miss Virginia Nichols has been chosen to teach English and Bible at the Southern Christian Institute. She succeeds Miss Hazel McClain who is going back to school for training in another field. Miss Nichols is the daughter of Fred S. Nichols, an Illinois minister.

We are sorry to learn of the serious illness of W. P. Shelton, General Manager of the Christian Board of Publication. He underwent an operation early in September. The latest word is that his condition is improving.

During the absence of Miss Bertha Park as state secretary of Ohio, for a year's service in China, Mrs. Elmer Siegling is serving as acting secretary.

C. W. Longman, national director of leadership education in the Department of Religious Education of the United Society, is recuperating from an appendectomy. Mr. Longman is in St. Louis, Missouri.

Books Received

THE CHRISTIAN FELLOWSHIP, by Nels F. S. Ferre. Harper & Brothers. New York. $2.00.

DOCTOR IN ARABIA, by Paul W. Harrison, M.D. The John Day Company. New York. $3.00.

REACHING THE UNCHURCHED, by Alfred L. Murray. Round Table Press. New York. $1.50.

FACING THE FACTS, by John S. Whale. Harper & Brothers. New York. $1.00.

YOUTH WORK IN THE RURAL CHURCH. Textbook in Leadership Education. The Bethany Press. St. Louis.

CONSIDER THE WOOLWORTH WORKERS. New York League of Women Shoppers, 273 Fifth Ave., New York City. Price 10 cents.

See Page Two for an important announcement regarding the

LEGION OF HONOR

Comparative Statement of Offerings Received by Unified Promotion and Cooperating Causes—July 1, 1940, to August 31, 1940, Compared With July 1, 1939, to August 31, 1939.

	Undesignated and Specific Gifts[2]		*Designated Gifts*[3]	
	1939-40	*1940-41*	*1939-40*	*1940-41*
Churches	$14,989.64	$14,185.66	$1,456.15	$3,926.68
Bible Schools	2,646.14	3,920.60	154.79	497.01
Christian Endeavor Societies	194.27	101.68	36.50	126.52
Women's Missionary Societies[1]	2,298.58	1,996.82	73.00	1,533.44
Councils[1]	2,503.84	2,893.73	116.25	759.28
Young Matrons' Missionary Societies[1]	82.42	30.75	--------	31.75
Guilds[1]	145.24	172.80	--------	219.25
Circles [1]	118.56	131.87	--------	2.00
Triangles[1]	50.95	77.89	--------	5.00
Children's Missionary Organizations[1]	48.81	35.75	1.50	12.75
Unified Youth Groups	14.33	96.66	--------	11.50
Unified Children's Groups	19.80	14.30	11.85	--------
Individuals	744.77	783.54	486.76	1,267.67
Grand Totals	$23,857.35	$24,442.05	$2,336.80	$8,392.85
[1] Missionary Organizations Totals	$ 5,282.53	$ 5,450.57	$ 202.60	$2,574.97

[2] Gifts applying on percentages.
[3] Gifts over and above percentages.
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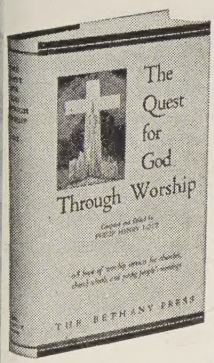

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Book Chat

(*Continued from Page 25*)

BOOKS MENTIONED ON PAGE 25

THE FLOWERING OF NEW ENGLAND, 1815-1865 by Van Wyck Brooks. E. P. Dutton & Co. New York. 550 pp. Price (Reprint) $1.89.

NEW ENGLAND: INDIAN SUMMER, 1865-1915 by Van Wyck Brooks. E. P. Dutton & Co. New York. 557 pp. Price $3.75.

AS I REMEMBER HIM, The Biography of R. S. by Hans Zinsser. Little Brown & Co. Boston. 445 pp. $3.00.

MAN'S SEARCH FOR HIMSELF by Edwin Ewart Aubrey. The Cokesbury Press. Nashville. 222 pp. Price $1.75.

PAUL, MAN OF CONFLICT by Donald Wayne Riddle. The Cokesbury Press. Nashville. 244 pp. Price $2.00.

BRIGHT SKY TOMORROW, by Mary Brewster Hollister. Friendship Press. New York. Cloth, $1.00; paper, 50c.

For children nine to twelve. An admirable story of a Chinese family fleeing into West China and establishing themselves there. Excellent for the purpose of making the Junior boy or girl more aware of the life and problems of China. An excellent map and attractive sketches enhance the book's value.

—G. W. B.

A CAMPUS DECADE, by Kenneth I. Brown. 1940. University of Chicago Press. Chicago. $1.50.

President Kenneth I. Brown has turned a neat trick in reporting the progress of an educational experiment and making it readable and interesting and accurate at the same time. What might have been filled with statistical tables, graphs, medians, and coefficients of correlation is instead charged with drama and humor.

The book tells the story of ten years of development of the "Hiram Study Plan." It also attempts to evaluate it although, as is pointed out, most of the data for that purpose are subjective. The plan seems to have been eminently successful, and the chief criticisms are apparently those of administration. The writer of this review has had a theory for many years to the effect that success of a curriculum lay not so much upon organization as upon the enthusiasm and quality of the instructor. This is borne out in one sentence by President Brown when he says, "The attitude with which most of the faculty faced the experiment was that of determination to use every available advantage for the strengthening of their teaching." This attitude, in no small measure, accounts for the success of any curricular organization.

The book is good reading for everyone. We particularly wish that the last chapter might be widely read.

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WORLD CALL

The Last Page

Stewardship

It's doing your job the best you can,
And being just to your fellow man;
It's figuring how, and learning why,
And looking forward and thinking high;
And dreaming a little and doing much;
It's keeping always in closest touch
With what is fine in word and deed.
It's being thorough—yet making speed;
It's daring blithely the field of chance,
While making labor a brave romance.
It's being clean and playing fair.
It's laughing lightly at Dame Despair;
It's sharing sorrow and work and mirth,
And making better this good old earth.
It's serving—striving through strain and stress;
It's trusting Him and doing our best.
That is Stewardship.

—Author Unknown.

Hate's Effects

It is a dreadful thing to hate. Hating makes the hater hateful. One cannot hate successfully and at the same time love nobly. Hate acts like a poison on the finer fibres of one's being. Hate thrives on slander and waxes fat on perfidy. . . .

Hate writes no great books, paints no immortal pictures, blazes no trails of discovery, builds no enduring state.

Hate can wreck the happiest of homes, confuse and divide a community, arouse suspicion between long-time friends or relatives.—Edgar De Witt Jones, in the *Detroit News.*

The Reading Habit

If our young people only realized how much their happiness and success in life depended upon the habits formed in youth, most of them would be much more anxious than they are to start right. Among the habits that might be a great source of delight as well as of unfailing profit, the reading habit stands preëminent, for the love of books—the best books—is something which can be cultivated, and the more the reading habit is practiced the more it grows.—*The Lutheran.*

A Scotch Kirk Blessing

"If after kirk you bide a wee
There's some wad like to speak to ye.

"If after kirk you rise and flee,
We'll all seem cold and stiff to ye.

"The one that's in the seat with ye
Is stranger here than you, may be.

"All here hae got their fears and cares
Add you your soul unto our prayers,
Be you our angel unawares!"

—*Snappy Squibs.*

Why Reproached?

Be sure that it is your goodness, and not your evils or your weakness, that men dislike. The world has a very keen eye for the inconsistencies and the faults of professing Christians, and it is a good thing that it has. The loftier your profession, the sharper the judgment that is applied to you. Many well-meaning Christian people, by an injudicious use of Christian phraseology in the wrong place, and by the glaring disproportion between their prayers and their talks and their daily life, bring down a great deal of deserved hostility upon themselves and of discredit upon Christianity; and then they comfort themselves and say they are bearing the reproach of the cross. Not a bit of it. They are bearing the natural results of their own failings and faults.—Alexander McLaren, *The Australian Christian.*

We've Heard This Before Too

Policeman: "You've been speeding!"
Driver: "The brakes won't work, so I wanted to get home before I had an accident."

The Man Who Is Your Friend

He doesn't have to tell you so—
It's like the sun, you feel its glow;
And what he is, your heart will know,—
The man who is your friend.

No pledge, no promise does he make,
But when the going's hard, he'll take
His place beside you,—courage wake,—
The man who is your friend.

For when you need him most, he's there!
On cloudy days as well as fair.
He'll help you clear the road of care,
The man who is your friend.

Like leaves are scattered by the gale,
The many flee when storms assail.
But one, you know, will never fail,—
The man who is your friend.

Above the bitterness, the rue,
The gold that shines like faith that's true,
God's blessings ever smiling through
The man who is your friend.

Then hold him as a jewelled crown;
And whether fortune smile or frown,
Be true, and never let him down!—
The man who is your friend.

—Frederick A. Earle,
In the *Methodist Protestant Recorder.*

Officer

Teacher: "Now, Sammy, name America's greatest general."
Sammy: "General Motors."

"What Is Life To You?"

To the preacher life's a sermon,
To the joker it's a jest;
To the miser life is money,
To the loafer life is rest.
To the lawyer life's a trial,
To the poet life's a song;
To the doctor life's a patient
That needs treatment right along.
To the soldier life's a battle,
To the teacher life's a school;
Life's a good thing to the grafter,
It's a failure to the fool.
To the man upon the engine
Life's a long and heavy grade;
It's a gamble to the gambler,
To the merchant life is trade.
Life's a picture to the artist,
To the rascal life's a fraud;
Life perhaps is but a burden
To the man beneath the hod.
Life is lovely to the lover,
To the player life's a play;
Life may be a load of trouble
To the man upon the dray.
Life is but a long vacation
To the man who loves his work;
Life's an everlasting effort
To shun duty, to the shirk.
To the earnest Christian worker
Life's a story ever new;
Life is what we try to make it—
Brother, what is life to you?

—Anonymous.

Tonic

One Sunday morning the pastor of Negro congregation noticed that an ol face had reappeared among his flock, an after the sermon made it a point t welcome the supposedly repentant back slider.

"This is the first time I have seen yo at church for a long time," he said. "I'r sho'ly glad to see you here."

"Ah done had to come," explained Ras tus. "Ah needs strengthenin'. I'se g a job white-washin' a chicken coop a buildin' a fence roun' a watermelo patch."

Omit

An astute little boy was asked th other day what was meant by "sins omission," and he responded withou any pause or hesitation, "The sins w have forgotten to commit."

The teacher was testing the knowled of the kindergarten class. Tossing a ha dollar on the desk, she said sharpl "What is that?"

Instantly a voice from the back the room replied, "Tails!"—*Christian Sc ence Monitor.*

Advance!

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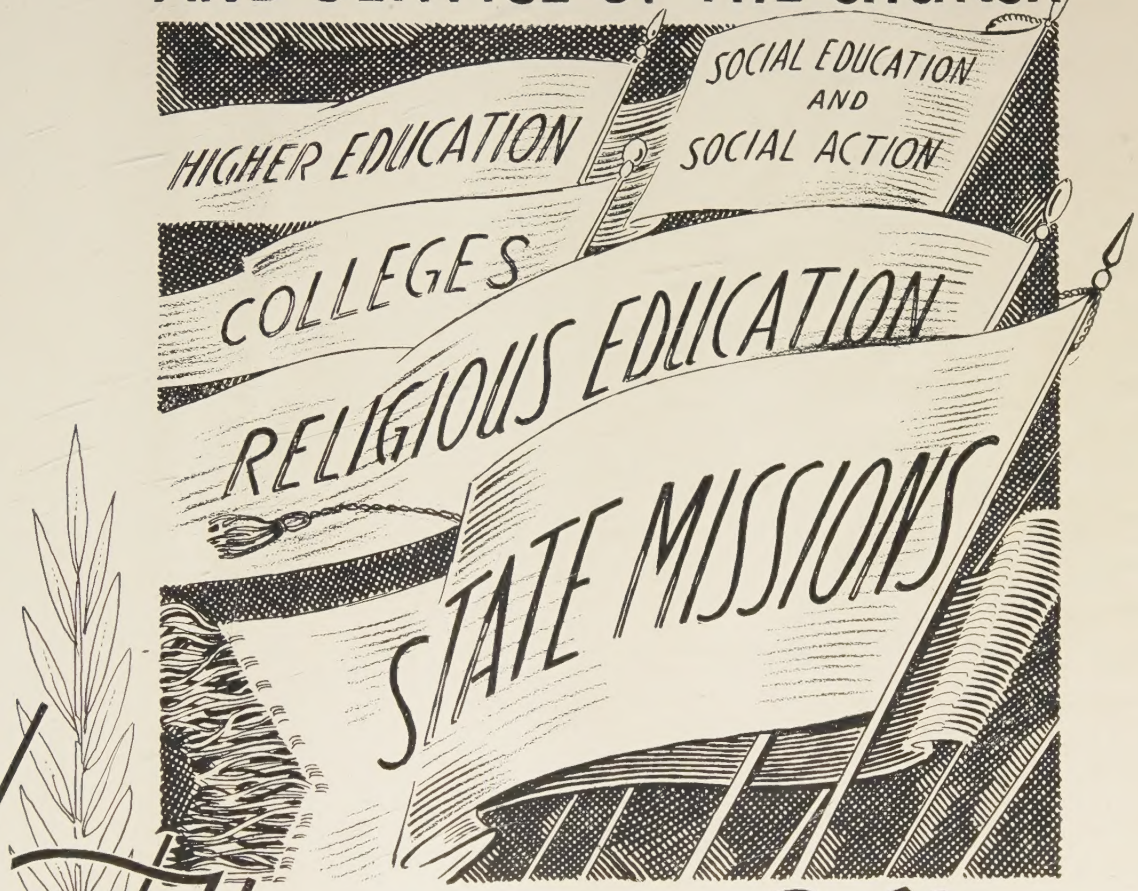

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